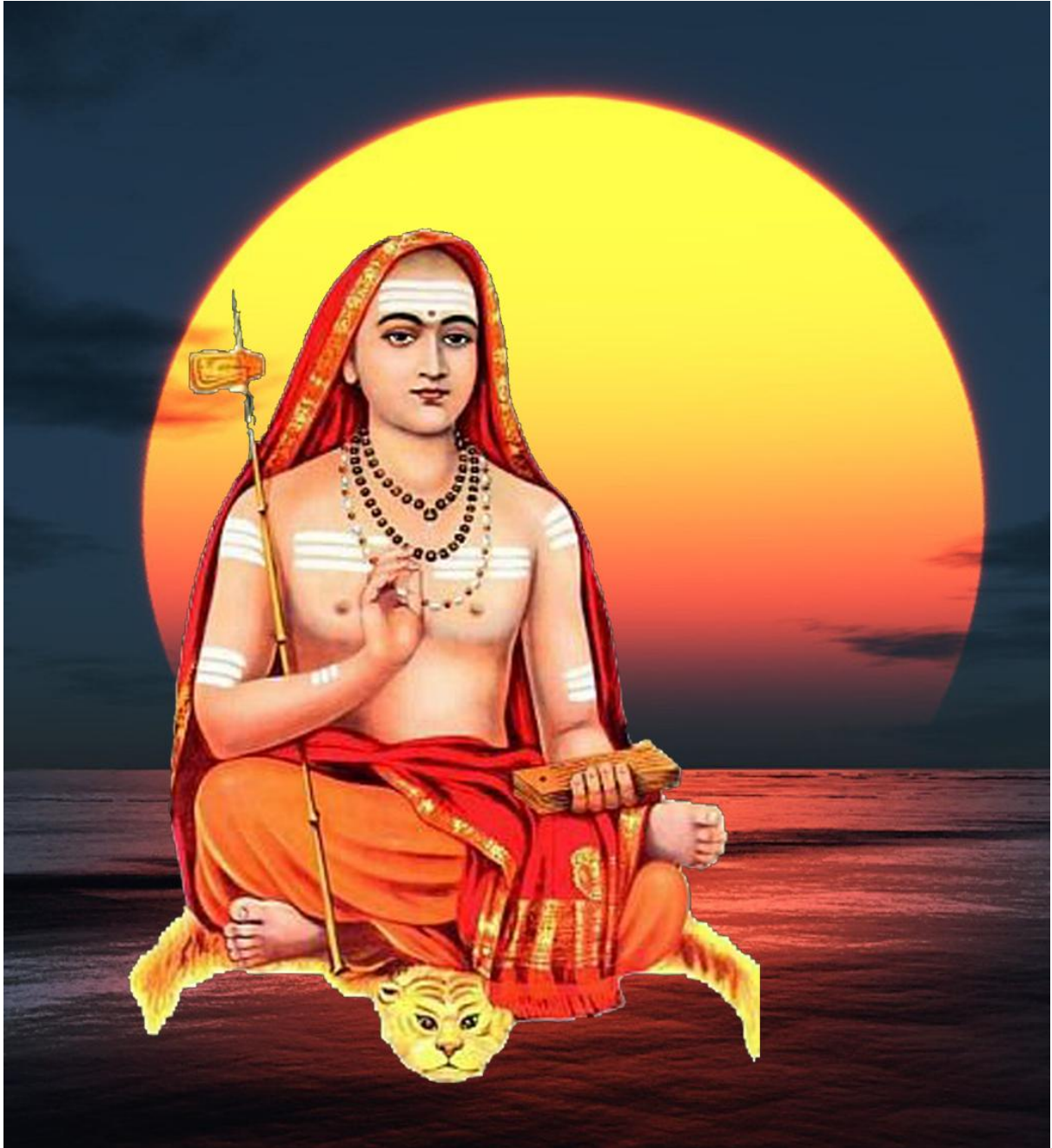


BRIHADARANYAKA UPANISHAD



Brahmanamwise Summary

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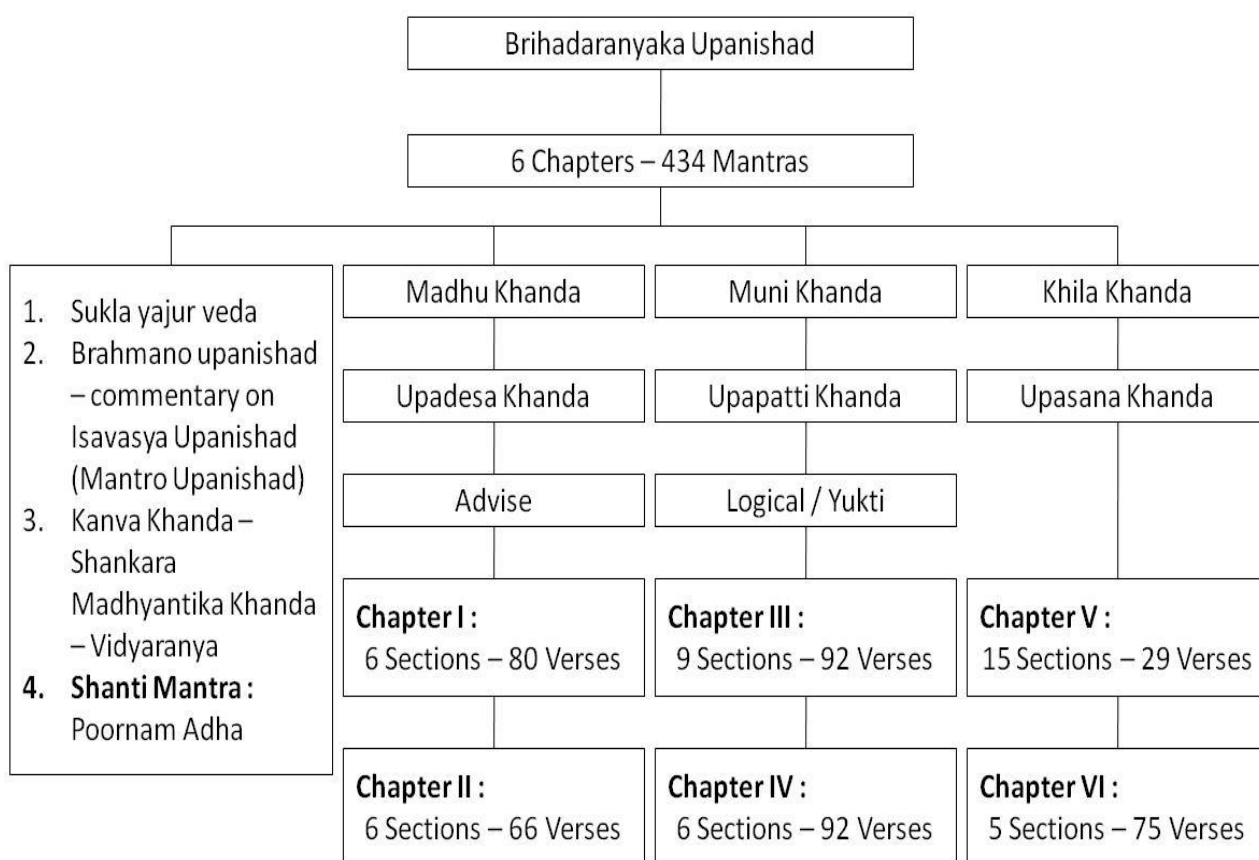
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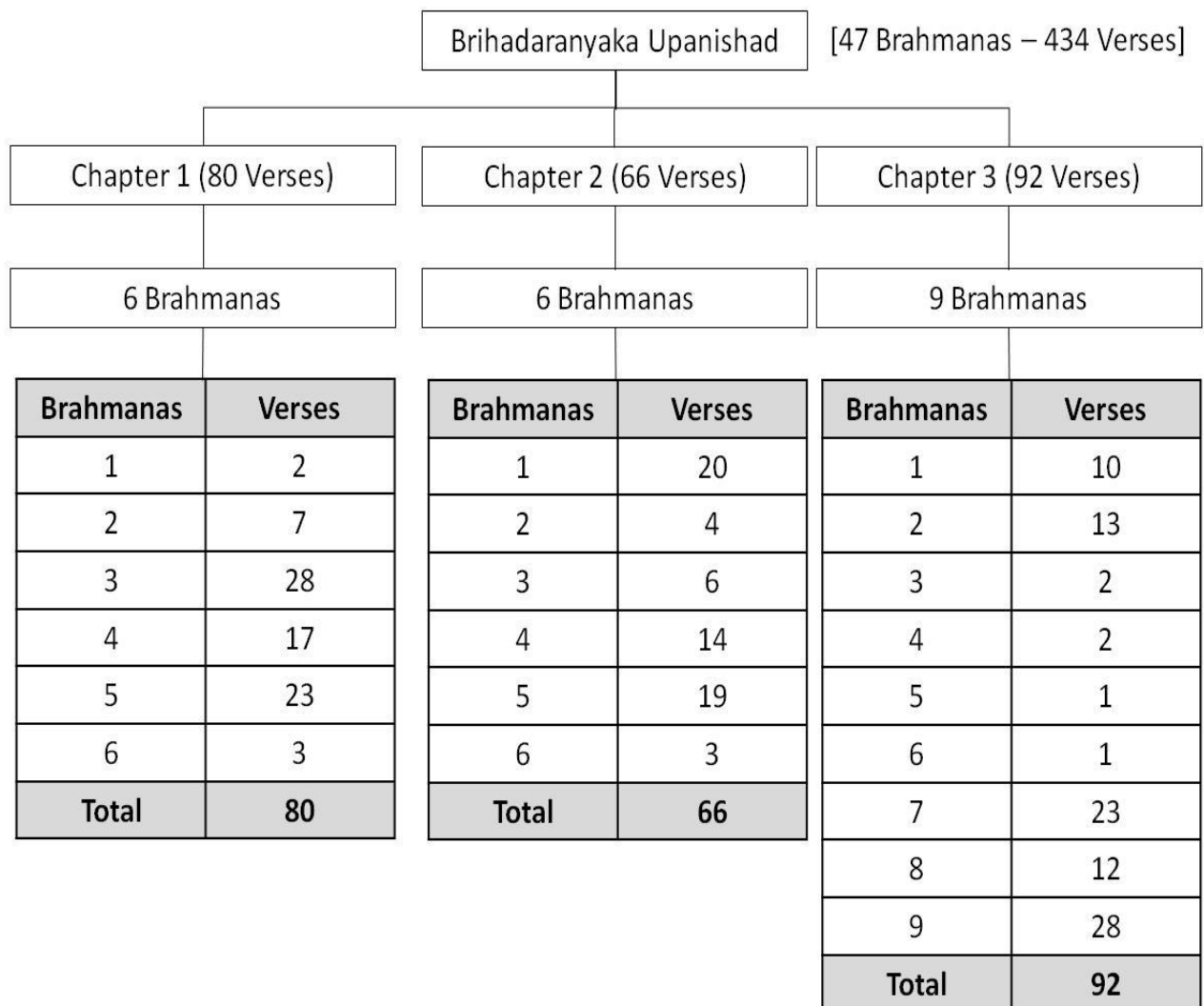


SUMMARY



Summary

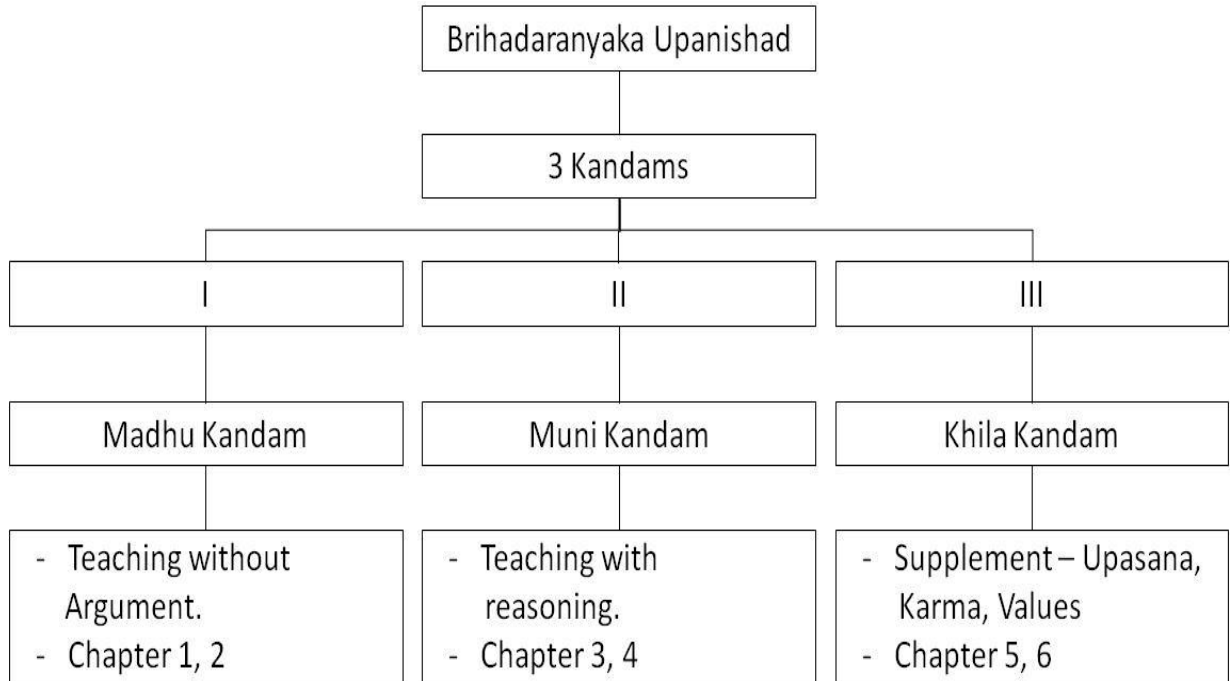




Brihadaranyaka Upanishad				[47 Brahmanas – 434 Verses]	
Chapter 4 (92 Verses)		Chapter 5 (30 Verses)		Chapter 6 (74 Verses)	
6 Brahmanas		15 Brahmanas		5 Brahmanas	
Brahmanas	Verses	Brahmanas	Verses	Brahmanas	Verses
1	7	1	1	1	14
2	4	2	3	2	16
3	38	3	1	3	12
4	25	4	1	4	28
5	15	5	4	5	4
6	3	6	1	Total	74
Total	92	7	1	12	1
		8	1	13	4
		9	1	14	8
		10	1	15	1
		11	1	Total	30

Chapterwise – Summary

Kandam	Chapter	Brahmanas	Verses	Kandam
Madhu	1	6	80	146
	2	6	66	
Muni	3	9	92	184
	4	6	92	
Khila	5	15	30	104
	6	5	74	
Total		47	434	434



Chapter 1 – 3 – 28 :

अथातः पवमानानामेवाभ्यारोहः ; स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयास्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांमृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम्,
मृत्योर्मांमृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मांमृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मांमृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यान्तिराणि स्तोत्राणि
तेष्वात्मनेऽन्नाद्यमागायेत्, तस्माद् तेषु वरं वृणोत यं कामं
कामयेत तम् ; स एष एवंबिदुर्नातात्मने वा यजमानाय
वा यं कामं कामयेत तमागायति ; तद्धैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥
इति तृतीयं ब्राह्मणम् ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtaṁ
gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti,
nātra tirohitam ivāsti. atha yāntirāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varam vṛṇīta, yaṁ kāmam,
kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya
vā yaṁ kāmam kāmayate tam āgāyati; taddhaital loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda ॥ 28 ॥

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the mantras say "From evil lead me to good," Evil means death, and good immortality; so it says, From death lead me to immortality, i.e. make me immortal. When it says, from darkness lead me to light, darkness means death, and light, immortality; so it says, From death lead me to immortality, or make me immortal. In the dictum, From death lead me to immortality, the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon - anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

- This is in Upasana portion, Aparā Vidya.

a) Asatoma Sad Gamaya = Mrithyoma Amritam Gamaya.

- Asat = Mrityu.
- Take me from false world of plurality to Satya Advaita Atma.

b) Tamasoma Jyotir Gamaya = Mrityoma Amritam Gamaya.

- Take me from Darkness to light of all lights – Atma.

c) All 3 mantras means Mrityoma Amritam Gamaya.

- Take my mind from wrong Upasana to right Upasana.
- Ignorance = Mrithyu.
- Amritam = Sastriya Karma Upasana Jnanam.
- May you lead us from Ignorance of right Karma and Upasana to Knowledge of right Karma Upasana.
- When I take right Karma and Upasana, I get Hiranyagarbha Phalam, Brahma Loka Phalam.
- Prayer Addressed to Prana.
- Take me from mortal world to immortal world without time.

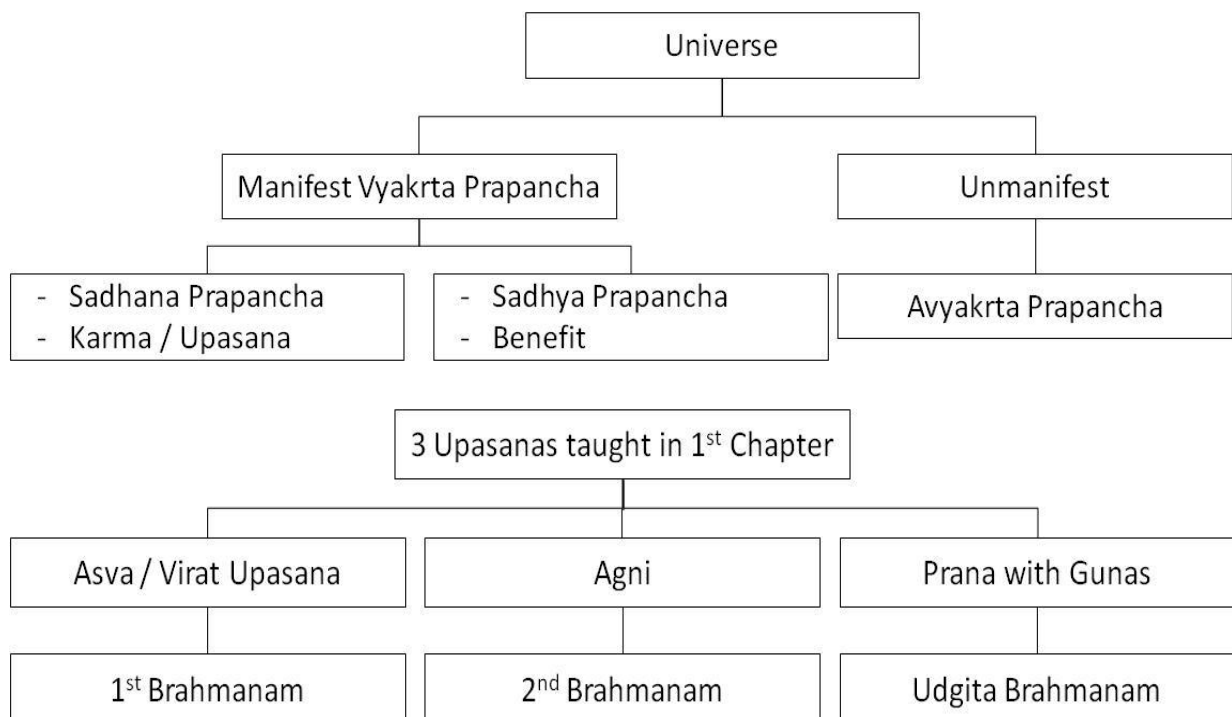


ESSENCE OF CHAPTER 1



Essence of Chapter 1

- a) Accept world initially – Adhyaropa.
- Negate world – Apavada.
 - Prove world is unreal, Mithya.
- b) Acceptance and rejection is equal to unreality or Mithyatvam in Vedantic parlour.
- c) Once the entire world is revealed as unreal, then what is left out is the reality, I the observer of the world.
- d) Accept observed world, negate observed world, negate observed world and prove observed world is nothing else but Mithya.
- e) If observed world is Mithya, there must be a Satyam other than the world.
- There is only one observer I, other than the world, which is stated to be reality.
- f) Revelation of this knowledge is the sole aim of Upanishads in Particular and Vedas in general.
- g)



- All 3 Upasanas are on Samasti total.
- Sadhyams – Iha / Para Loka Phalams.
- Hiranyagarbha, Brahmaji is creator of universe, he manifests himself as the universe.
- Chaitanyam plus Samasti Sukshma Prapancha.
- He is in the form of everything Sarva Antaraha.



INTRODUCTION



BRIHADARANYAKA UPANISHAD

3 rd Chapter	4 th Chapter
<ul style="list-style-type: none">- Jalpa Rupa Tarka Pradhanam- Para Matha Nirakarana Purvakam, Sva Matha Sthapanam.- Establish ones own stand after negating opposite opinions.- 6 Sections	<ul style="list-style-type: none">- Vadha Rupa Tarka Pradhanam- Tattva Nirnaya Phala Tada Visesh- Discussion purely to arrive at Truth- 6 Sections- (Vithanda = Without establishing ones own Matham, condemning all other views positively, Not interested in establishing anything).

- Vedavit Tamaha gets prize, greatest Vedic scholar of Veda Purva and Veda Anta Baga.



CHAPTER 3



9 Sections – 92 Verses

1st Brahmanam

Asvala Brahmanam

1) Asvala :

- Asks 8 questions, head priest of Janaka.
- Adhi Moksa Upasana – Upasana Samuchitam Karma.
- Yajna Anga Upasana.
- Karma Anga Upasana enhance Karma Phalam, no independent Phalam.
- Organs are physically limited, loose efficiency in time, do Swabavyakam Karma, Raaga Dvesa Payuttam Karma.
- How to get out of these problems?
- Yajnavalkya teaches 4 Upasanas meditation associated with Rituals.
- 4 Upasanas practiced by 4 priests

Rg Veda	→ Hota	→ Chants without Svara
Yajurveda	→ Advaryu	→ Offers oblations
Sama Veda	→ Udgata	→ Signs in Musical tones
Atharvana Veda	→ Brahma	→ Supervisor, Umpire
- Become one with Hiranyagarbha.
- How to reach Svarga Loka?
- Use a ladder – Upasana is Aikyam of Brahma – Manaha – Chandra.

Next : Questions on

4 Sambath Upasana's by Asvala :

- Imagine small Karma as big Karma.
- Ordinary Shradham as Gaya Sradham, ordinary Snanam as Ganga Snanam.
- Bavana is called Sambath Upasana.

- **Question :**

What are the 3 Mantras called?

- **Benefit :**

3 Lokas in next Janma, Bhu, Buvar, Suvar.

- **Question :**

How many Devatas the Brahma uses to control.

- **Answer :**

Only one Devata named Mano Devata, Brahmaji uses the mind alone to control all the activities of all the Jivas.

- Phalam of Adhi Moksa Upasana.
- Hiranyagarbha Padam, one is free from all types of Limitations.

2nd Brahmanam

Artha Bagha

- Hiranyagarbha has no time, spatial limitation, not limited by Adhyatma instruments, has Samashti Upadhi, free from Mrityu.
- People of Svarga are Amarah, immortal.
- Manushyam have to go to Hiranyagarbha Padam to get free from death.

Question :

- How many Grahas and Adhigrahas are there?

Answer :

Graha / Organ / Indriyam	Sense objects – Vishaya Adhigraha / Holder of Holder
<ul style="list-style-type: none">- Nostril- Vak Speech- Digva – Tongue- Eye- Ears- Mind- Tvak – Skin- Hand	<ul style="list-style-type: none">- Smell- Nama – Words- Taste- Form- Words- Desires- Touch- Action

- Keep Jiva under their control, like in Katho Upanishad : Horses, take him everywhere.
- Every sense organ is seduced by the sense object. Individual is gripped by sense organs.
- Eyes control me and eyes controlled by Tv.
- Samashti indriyam and Vishaya is the bondage of Hiranyagarbha.
- Hiranyagarbha also within Samsara, limited entity.
- Grahas and Adhigrahas are called Mrityu, cause of death.
- All the Jivas are eaten by, consumed by Adhigraha.
- For Frog – Snake is Mrityu.

- **Question :**

What is the Devata for whom even Graha – Adigraha become Annam?

- Annam is everything in creation.

	Annam for	Reason
Fire	Water	Pour water on fire, fire disappears

- **Answer :**

Brahma Jnanam or Paramatma Darshanam is the Devata.

3rd Brahmanam

Bhujju Brahmanam

Question :

- What happens to Jnani at time of Death? What happens to his Prana?

Answer :

- Prana resolve into the Samasti here itself without travelling and the body and Prana resolves on death merges with Samashti.

Question :

- What happens to Ajnani? Under whose control is he is the question. Where is the Purusha at that time?
- Physical body – Merges with Pancha Butas.
- Sukshma Shariram – Can't function because Devata Amsha withdrawn and join Samashti Devata karanams are passive.

Answer :

- Individual is under the control of Karma. Ajnani can't think and act for his Buddhi is non-functional as all the Devata Amshas are withdrawn.

Different Opinions :

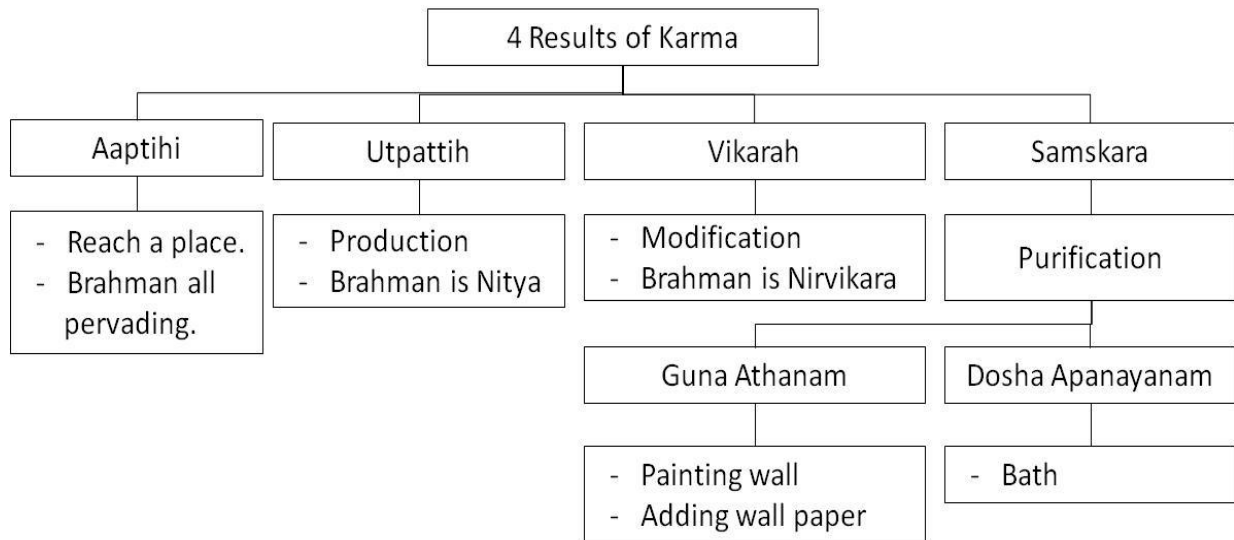
- Nature will decide
 - Kala will decide
 - Ishvara will decide
- } Where the individual will go
- Karma decides, primary determining factor – 3 Guna butas are supporting factor.
 - Kala of birth itself is determined by the Karma of person.
 - Karma makes use of Kala media to determine the good and the bad, pleasure and pain.
 - Karma uses good body, environment parentage.

- Karma is Pradhanam for our destiny.

3rd : Bhujjyu Brahmanam

Debate :

- Karma cannot give Moksha Phalam.



- Moksha is infinite Brahman.
- Moksha is Purnatvam.

Purva Pakshi :

- Moksha is result of Nitya and Naimittika karmas (Purva Mimamsaka) (Compulsory Actions).

Shankara :

- No Pramana.

Purva Pakshi :

- Where no Phalam mentioned for Karma, take Phalam as Pitru Loka or Svarga Loka.

Shankara :

- Ajnanam is the distance between Moksa and me and Ajnana Nivritti automatically gives me Moksa which is already there in me.
- Jnanam removes Ajnam veil alone.

- Karma – and Ajnanam are not mutually opposed – Atma bodha verse 3 & 4... and Karma can't remove ignorance.

Atma Bodha :

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥

*Avirodhitayaa Karma Navidyaam Vinivartayet
Vidya-Avidyaam Nihantyeva Tejashtimira-sanghavat.*

Action cannot destroy ignorance, for it is not in conflict with ignorance. Knowledge alone destroys ignorance, as light destroys dense darkness. [Verse 3]

परिच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव ॥

*Paricchinna iva ajnanat Tannase Sati Kevalah
Swayam Prakasate hi Aatma Meghapaaye Amsumaaniva*

It is only because of ignorance that the Self appears to be finite. When ignorance is destroyed, the Self, which does not admit of any multiplicity whatsoever, truly reveals itself by itself, like the sun when the cloud is removed. [Verse 4]

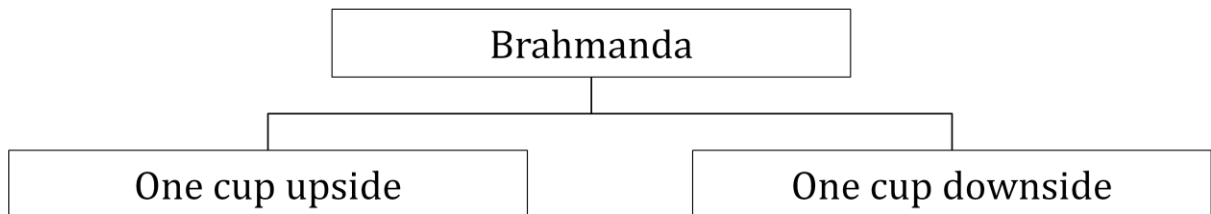
- Karma + Upasana can't go beyond field of Prapti, Utpatti, Samskrit, Vikrti.

Question :

- Where do Parikshita Yaga people go?

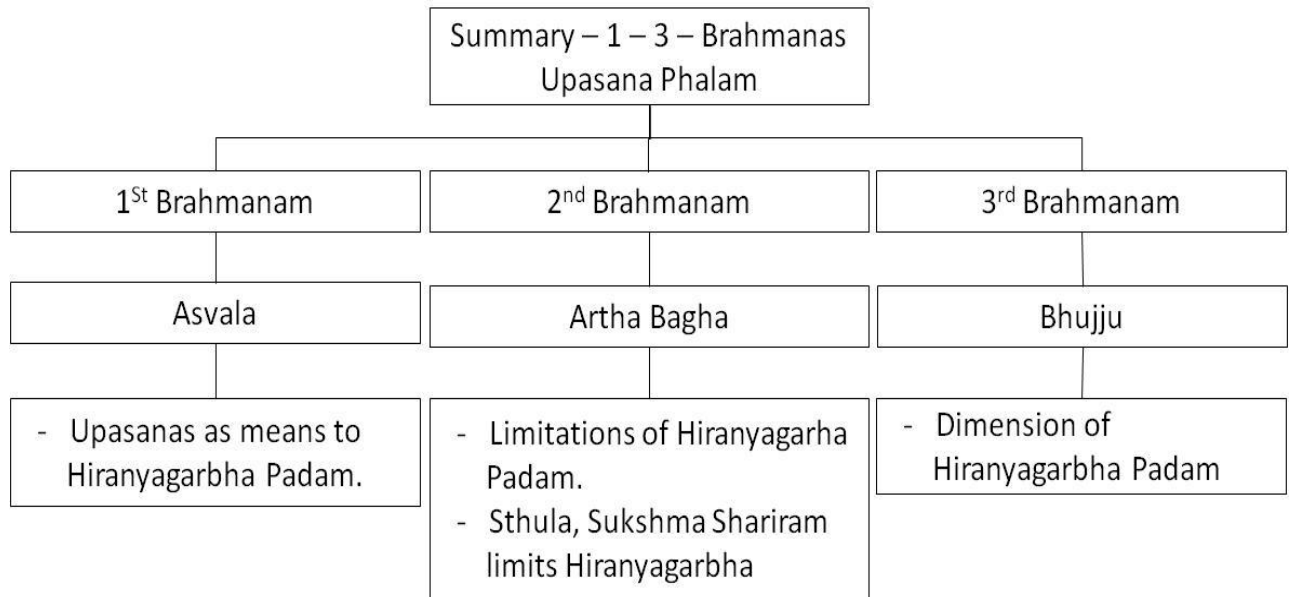
Answer :

- Area covered by the movement of the Chariot of Surya Bagawan = Deva Rata Ahinyam (DA).
- Deva Rata Ahinyam x 32 = Our World.
- Solid matter = 2 x Prithvi Tattvam
= 32 = 64
- Liquid matter = 128 Deva Rata Ahinyam



- Gap between them is like the wing of a tiny fly or like a razors edge.
- Within and beyond the Anda, Hiranyagarbha in the form of Vayu Tattvam pervades.

- Hiranyagarbha alone is in the form of Vyasti Tattvam as also the Samasti Tattvam.



4th Brahmanam

- Ushasta Rishi
- Best definition of Brahman – 3 – 4 – 1

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ ; याज्ञवल्क्येति होवाच,
यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व
इति ; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वा-
न्तरः ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन
व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त
आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १ ॥

atha hainam uṣastas cākrāyaṇaḥ papraccha: yājñavalkya,
iti hovāca, yat sāksād aparokṣād brahma, ya ātmā sarvāntaraḥ,
tam me vyācakṣveti. eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya,
sarvāntaraḥ. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyāniti
sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ ॥ 1 ॥

Then Usasta, the son of Cakra, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all. [III – IV – 1]

- **Aparoksam :**
 - Self – Evident.
 - Immediately available without requirement of any Pramanam, instrument.
- Objects of the world known by one instrument or other. If remote, use inference or through words.
- Aham – I – the self evident subject alone does not require any medium to know about it.
- Yad Aparoksam tad Brahman.
- I am neither Pratyaksam (close by) or Paroksam (Remote), I am subject Aparoksam.
- Atma is the essence, content of everything in the universe – Sarva Antarah.
- Inner essence of yourself is the inner essence of universe.
- Wave to find out essence of ocean, wave should find its own inner essence.
- Eshada Atma Sarvantara Atma – Self alone is universal self.

Question 1 :

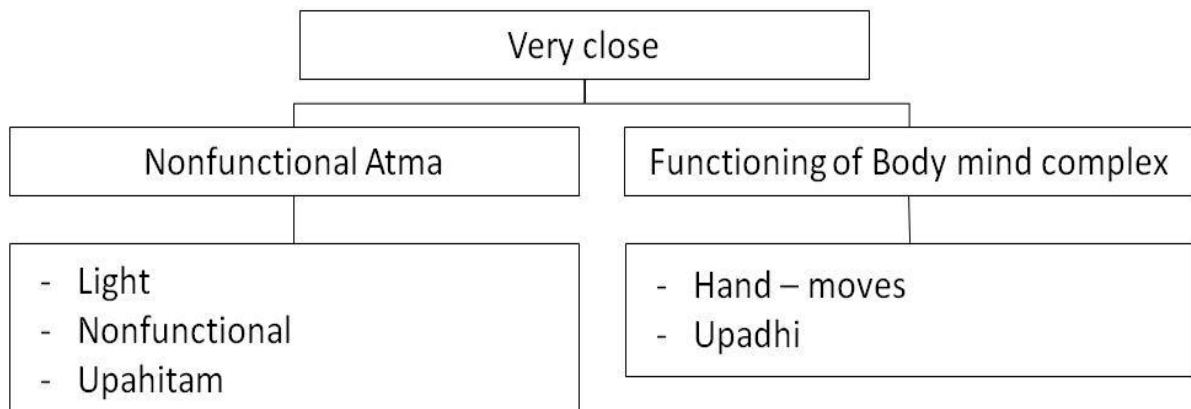
- What is the inner self of everything?

Question 2 :

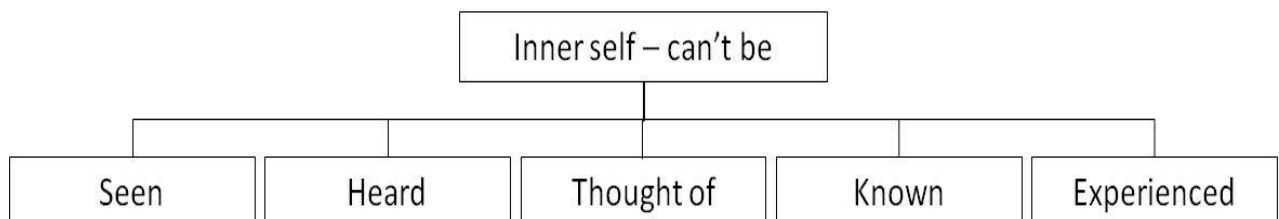
- What is the inner self of me?
- Is it Pranamaya, Manomaya, Vijnana Maya, Ananda Maya or is it something other than all of them?

Answer :

- That which seemingly breeds, dies, seemingly functions in the world as Jivatma is Atman or Brahman.
- Atma is Akarta, Nirvikara, but this Atma in the presence of Prana, Apana, Vyana, in the proximity of Sthoola, Sukshma Shariram, seemingly functions.



- Atma is that principle which is different than the body which pervades the body and because of which body is alive and conscious and known to function.
- Ushasta wants direct definition of Atma.
- Upanishad uses indirect definition to avoid the objectification tendency.



- How do I know it is there at all?
- It is you whose existence can never be doubted.
- Ever seer, never seen
Ever hearer, never heard
Ever experiencer, never experienced

Chapter 3 – 5 – 1

Chapter 3 – 5 – 1 :

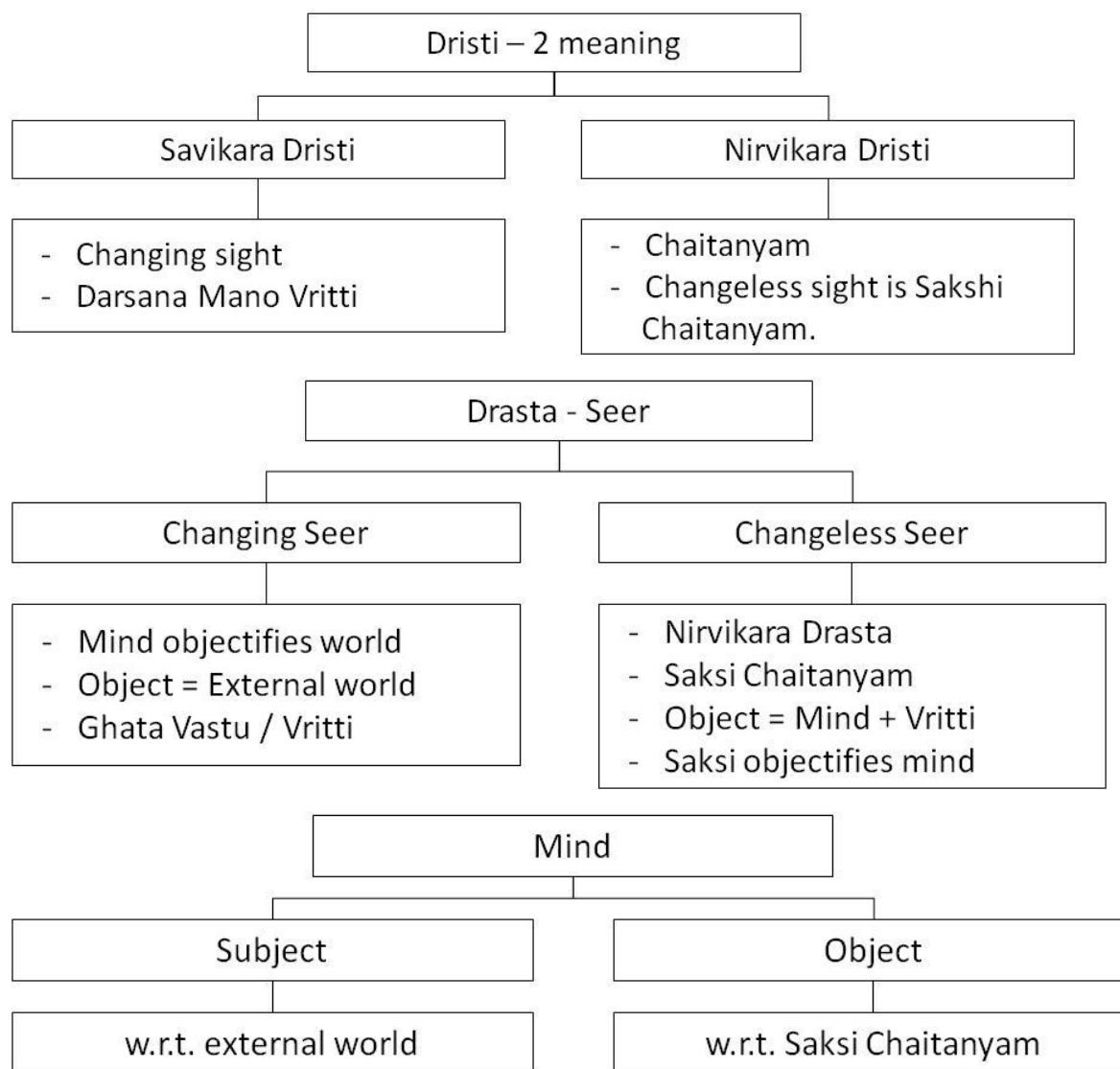
अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच,
यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं
विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिवश्चावर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्यं बाल्येन तिष्ठाम्येत् ।
बाल्यं च पाण्डित्यं च निर्विद्यया मुनिः, अमीनं च मौनं च निर्विद्यया ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरयाम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ pāpraccha; yājñavalkyeti hovāca,
yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ
viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyam ca pāṇḍityaṃ ca nirvidyātha munīḥ, amānaṃ ca mānaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syātteneḍṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kusitaka, asked him, Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? that which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. There upon Kahola, the son of Kusitaka, kept silent.

- You is the Saksi Chaitanyam.
- Drishte Drasta, Sruteh Sruta, Madheh Mandha is the Sakshi.
- Seer of the sight, hearer of the hearing, thinker of the thought.
- Sarva Vritti Saksi – Atma is the witness of all the functions of the mind or mental functions.
- Mind is the witness of external functions.
- Saksi is the witness of the internal events or mental functions.

World	Mind
Experienced by mind	Experienced by Saksi



External World	Mind	Sakshi
<ul style="list-style-type: none"> - Ever Object 	<ul style="list-style-type: none"> - Plays both roles - Undergoes change - Savikara Drasta - Effort required - Will involved. - Vritti process involved - Has beginning and end. - Time bound action - Anitya Dristi - During Sleep Savikara Drasta mind stops the function of Savikara Dristi. - There is black out. 	<ul style="list-style-type: none"> - Ever subject - Sakshi illumines, sees or objectifies the mind without undergoing any change. - By mere presence, mind illumined, no effort. - Nirvikara Drasta - No will involved - Illumines without modification. - Sakshi Dristi, Nityam - Sakshi Chaitanyam illumines all conditions of the mind.

- When mind becomes the object of the Saksi, simultaneously it becomes “Cetanam”.
- It enjoys borrowed light in the presence of Saksi.
- Like mirror becomes secondary source of light.
- Mind becomes secondary source of light called Ahamkara, Jiva, Pramata, Karta. This Ahamkara, the mind, which is the changing seer with a changing sight, is capable of illumining the external world.

Drasta No. 1	Drasta No. 2
<ul style="list-style-type: none"> - Savikara Drista - Mano Vritti - Anitya Driste 	<ul style="list-style-type: none"> - Nirvikara Drishta - Saksi - You cannot see Saksi of Ghata Vritti, Shabda Vritti, Gandha Vritti, Rasana Vritti.

- How do you know Saksi is there?
- You are the Saksi, Awareness, available in Jagrat, Svapna, Sushupti. Mind wakes up and goes to sleep, I am awareness principle – Saksi of all 3 Avastas.
- Saksi Chaitanyam is alone the inner self of you as well as the inner self of the whole world.
- Adaha Anya Dartham...
- Other than Saksi if you depend upon anything, you are Samsari.
- Jiva Svarupam taught, Tvam Pada Sadanam.

5th Brahmanam

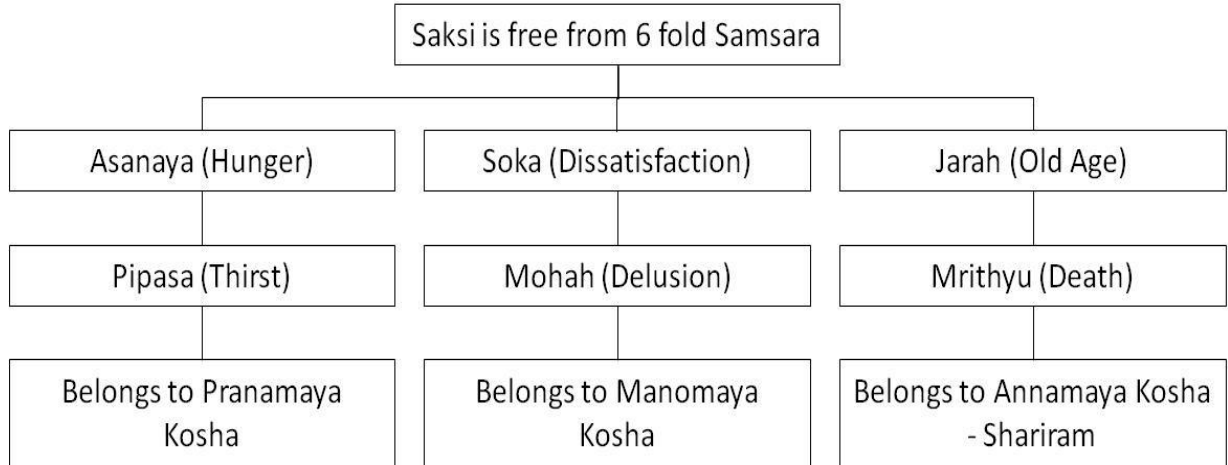
Kahola Brahmanam

Question :

- If myself is universal self, what is my self?
- He wants to know more about Atma, the Mano Vritti Saksi.

Answer :

- Atma is Sakshi – Tvam Pada Arthah.
- How Aikyam with Tad Padam Brahman?
- Brahma Aikyam is Taught.
- Tad Pada Aikyam.



- Saksi Atma I, the essential self am Asamsari and is free from all Samsara.
- Aham Nitya Mukta Svarupah.
- Shad Oormihi – 6 waves that lash ones life.

Sokah :

- Cause of desire – Atrupty – cause of Sokham, self insufficiency.

Mohah :

- Vipirita Pratya Nimittaha Bramaha Moha.
- All confusions.
- We are born with self – dissatisfaction or Apurnah Buddhi.
- Therefore there is a constant struggle to complete myself.

- Atma Jnanam alone will give me Purnatvam.
- Misdirected Pursuit is Mohaha.

Jara :

- Wrinkles, grey hair, senility, mortality.
- Atma is unaffected by all the 6 problems.
- Apaasa Jnanam – Paroksa Jnanam.



- Atma alone will lead to Moksa and Anatma will not lead to Moksa.
- Object of desire varies but the mental condition is the same that they are all dissatisfied and face Apurnatvam.
- All suffer from Apurnatvam.

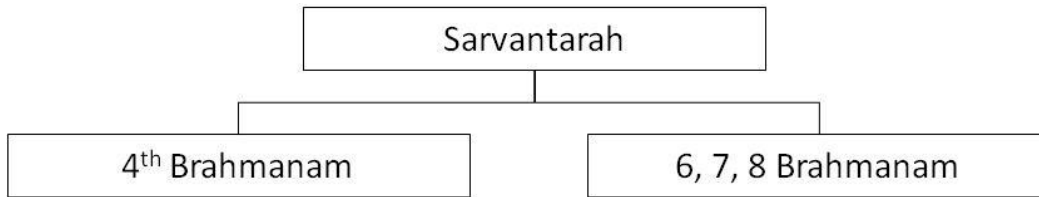
3 Sadhanams	3 Sadhyams
<ul style="list-style-type: none"> - Putra - Karma Yoga - Upasana Yoga 	<ul style="list-style-type: none"> - Pitru Loka - Svarga Loka - Brahma Loka

- Saptanna Brahmanam and Kahola Brahmanam reconciled here.
- Sanyasa is going beyond Eshana Trayam.
- Sadhana - Sadhya Eshana, Anatma Eshana.

6th Brahmanam

Gargi Brahmanam

- Ya Saksat Aparoksa Brahma Ya Atma.



- Antaraha = What is inside.
- Antharatma, Antaryami...
- Water exists independent of pot.
- Pot exists independent of water.
- Pot has water within.
- Water is Antarah.
- In Vedanta, Antarah means inner essence of a thing.
- Pancha Bhutas are inner essence of Shariram and Prapancha.
- Without inner essence, pot can't exist.

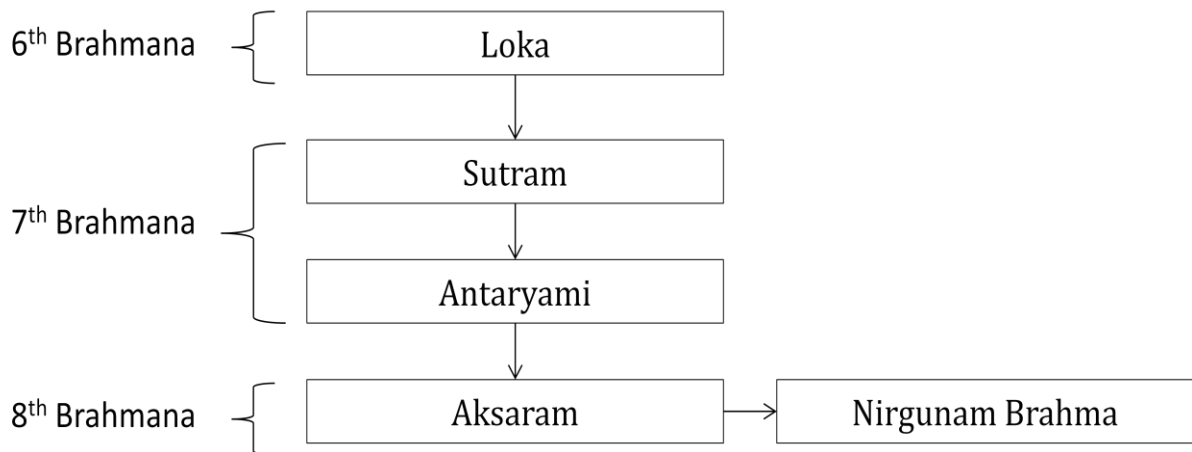
Antara Tattvam	Other
<ul style="list-style-type: none">- Satyam- Karanam- Limitless- Sukshmam	<ul style="list-style-type: none">- Mithya- Karyam- Limited- Sthoolam

- Always – Karana Sukshma Parichinna Vastu is the inner essence of Karya Sthoola Parichinna Vastu.
- To find out ultimate inner essence what should we do?

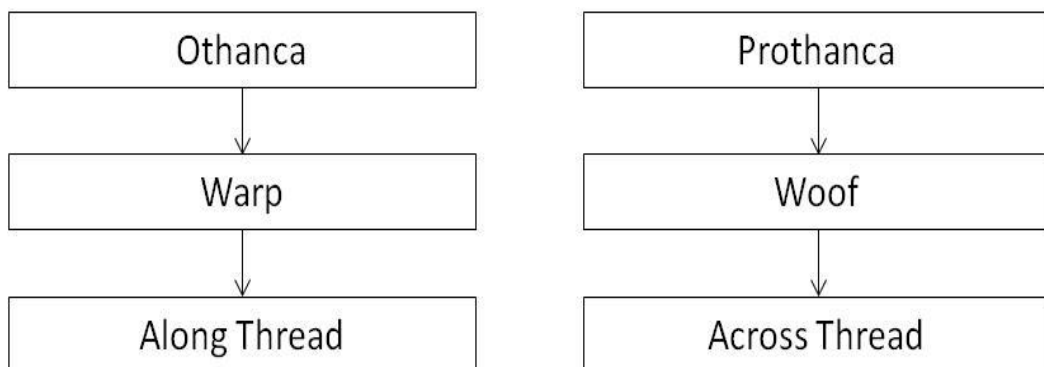
Gargi :

- What is the inner essence which pervades X.
- Intellect and logic fail.
- Ultimate essence of matter is Cetana Tattvam.

- Indra Loka, Brahma Loka – Hiranyagarbha Loka – inner intelligence principle behind whole creation.
- Hiranyagarbha – is the conscious principle which is the essence of whole universe Sutram – in + through all beads, sustains all beads, thread is invisible.
- Hiranyagarbha not available to Pratyaksha and Yukti.



- Sarvam Othanca Prothanca



- What is Karanam of the world?
- Without water creation can't exist.
- Agni is warp and woof of water.
- Vayu is warp and woof of Agni.
- Each Loka – Anthariksa, Gandharva, Adithya, Gandharva, Chandra, Nakshatra – refers to Pancha Butas in different degrees of subtlety.
- Brahma Loka 14th Loka, is final subtlest matter.

- After that the difference between matter and mind, consciousness and matter becomes hazier and hazier.
- From Brahma Loka, the next grade is Hiranyagarbha Tattvam, Sutra Tattvam which is the conscious principle which is the Samasti Manas Tattvam. Not in field of Pratyaksha and Logic.

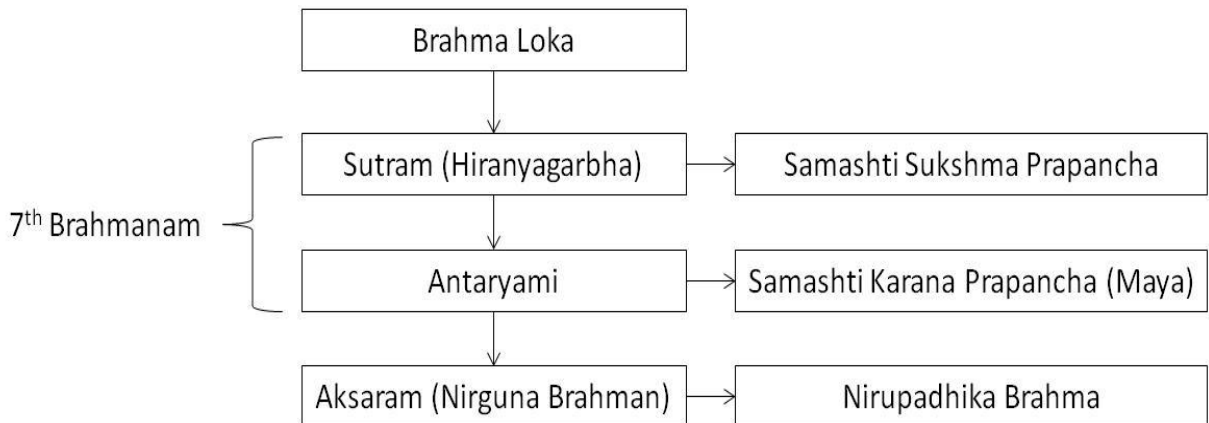
Example :

- How many Kilogram is the distance between Madras and Bangalore?
- Kilogram / Distance – 2 different fields.

7th Brahmanam

Antaryami Brahmanam

- 6, 7, 8 – Analyse “Sarvantarah” inner essence.
- 6th Brahmanam : Material universe analysed and inner essence taken up.
- Subtle matter is Suksham inner essence of gross matter.
- Inner essence is Karanam.
- Inner essence will be more pervading – Aparichinam.
- Gross matter will be Karyam, Sthoolam and Parichinam.
- Brahma Loka subtlest of Pancha Butas. Brahma Loka is Sarvantara w.r.t. Material universe.
- Mind not available for objectification. Hence mind has to understand mind.
- Next Level : Brahma Loka Adipatih, Hiranyagarbha, Sutram, Inherent inner principle.
- Sutram inheres all matter and holds them together.
- Sutram = Total mind = Hiranyagarbha is not available for logical analysis.
- After matter level, our journey is 3 more levels Hiranyagarbha, Ishvara, Nirguna Brahman.

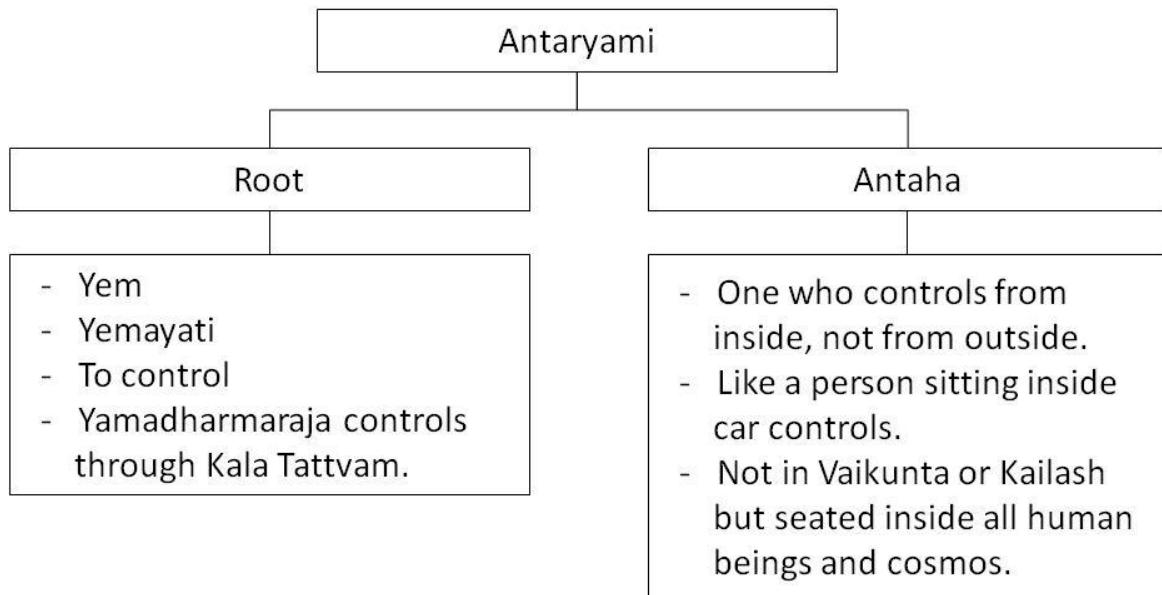


- Antaryami is most important subject in the entire Upanishads.

- This Antaryami Prayed to in all temples, all Prarthanas, Archanas to this Antaryami.
- Pramanam for Ishvara is Antaryami Brahmanam.

Story :

- Uddalaka Aruni (Nachiketas father) Challenges Yajnavalkya.
- Pathanchala Brahmana's wife possessed by Gandharva, Superior.
- Gandharva asks : Do you know about Sutram, Hiranyagarbha? Do you know Antaryami who is Superior to Hiranyagarbha?
- Cosmos is supported by Sutram.



- Hiranyagarbha is exalted Jiva category and Antaryami is Ishvara category.

Question to Yajnavalkya :

- Do you know Antaryami?
- If a person knows Sutram and Antaryami one becomes Omniscient will know all Devas, Pramanams, beings and Butas, Sarvajnaha.
- Uddalaka says your head will fall now.

Sutram / Hiranyagarbha	Antaryami
<ul style="list-style-type: none"> - Holds every Sariram - Supporter of whole universe - Hiranyagarbha means one who has power of omniscience 	<ul style="list-style-type: none"> - Inner controller of every creation.

- Both beyond field of logic, falls within field of Sastram alone.

<p>स होवाच, वायुवै गौतम तत्सूत्रम्, वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति ; तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्य- संक्षिप्तास्याङ्गानीति ; वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति ; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥</p>	<p>sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai, gautama, sūtreṇāyam ca lokah paraś ca lokah sarvāṇi ca bhūtāni saṁdṛbhdhāni bhavanti, tasmād vai, gautama, puruṣam pretam āhuḥ vyasramṣiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṁdṛbhdhāni bhavantīti. evam etat, yājñavalkya, antaryāmiṇam brūhīti ॥ 2 ॥</p>
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He said, Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu. Quite so, Yajnavalkya. Now describe the Internal Ruler. [III – VII – 2]

- Vayu – alone has the power of life, power of action, and sustenance.
- Not inert air but Devata behind Vayu – Samashti Prana Devata.
- Vayu Devata holds all beings together and make it a whole cosmos.
- Dead Body – Prana Utkrantihi organs decay + fall apart once Prana leaves.

Chapter 3 – 7 – 3 to 14 :

<p>यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥</p>	<p>yaḥ prthivyām tiṣṭhan prthivyā antarah, yam prthivī na veda, yasya prthivī śarīram, yaḥ prthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ॥ 3 ॥</p>
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He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is Internal Ruler, your own immortal self. [III – VII – 3]

<p>योऽप्सु तिष्ठन्नद्व्योऽन्तरः, यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ४ ॥</p>	<p>yo'psu tiṣṭhann, adbhyo'ntarah, yam āpo na viduḥ, yasyāpaḥ, śarīram, yo'po'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ॥ 4 ॥</p>
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He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self. [III – VII – 4]

योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निर्न वेद,
यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

yo'gnau tiṣṭhann, agner antarah, yam agnir na veda,
yasyāgniḥ śarīram, yo'gnim antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 5 ॥

He who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self. [III – VII – 5]

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः, यमन्तरिक्षं न वेद,
यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

yo'ntarikṣe tiṣṭhann antarikṣād antarah, yam antarikṣam na veda,
yasyāntarikṣam śarīram, yo'ntarikṣam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 6 ॥

He who inhabits the sky but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self. [III – VII – 6]

यो वायौ तिष्ठन्वायोरन्तरः, यं वायुर्न वेद,
यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ७ ॥

yo vāyau tiṣṭhann vāyor antarah, yaṁ vāyur na veda,
yasya vāyuḥ śarīram, yo vāyum antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 7 ॥

He who inhabits the air but is within it, whom the air does not know, whose body is the air, and who controls the air from within, is the Internal Ruler, your own immortal self. [III – VII – 7]

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद,
यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ८ ॥

yo divi tiṣṭhan divo'ntarah, yaṁ dyaur na veda,
yasya dyauḥ śarīram, yo divam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 8 ॥

He who inhabits heaven but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self. [III – VII – 8]

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद,
यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

ya āditye tiṣṭhann ādityād antarah, yam ādityo na veda,
yasyādityaḥ śarīram, ya ādityam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 9 ॥

He who inhabits the sun but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. [III – VII – 9]

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः, यं दिशो न विदुः,
यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति,
एष त आत्मा-न्तर्याम्यमृतः ॥ १० ॥

yo dikṣu tiṣṭhan, digbhyo'ntarah, yaṁ diśo na viduḥ,
yasya diśaḥ śarīram, yo diśo antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 10 ॥

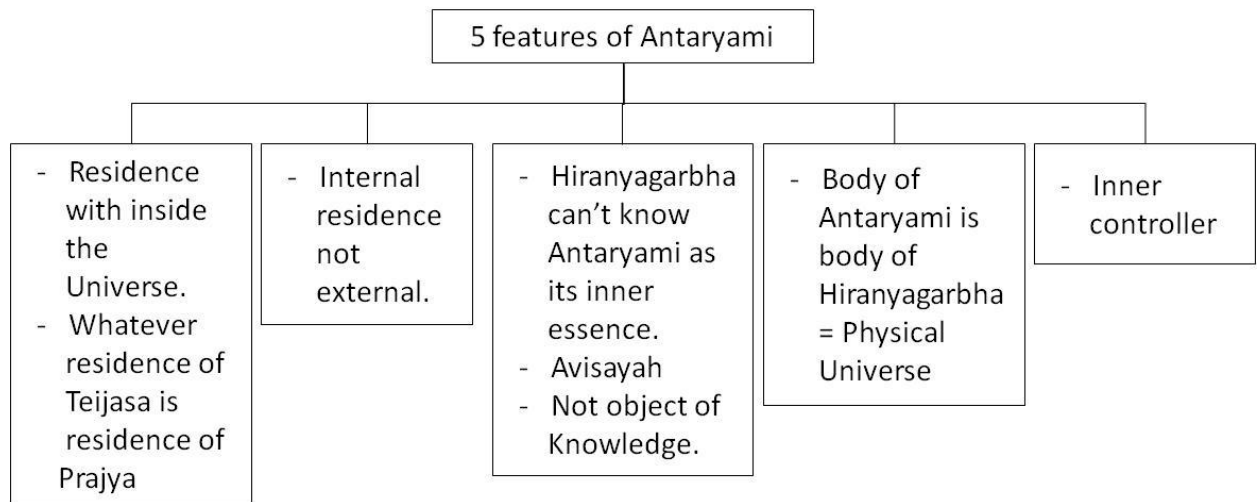
He who inhabits the quarters but is within them, whom the quarters do not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self. [III – VII – 10]

यश्चन्द्रतारके तिष्ठन्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद,
यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

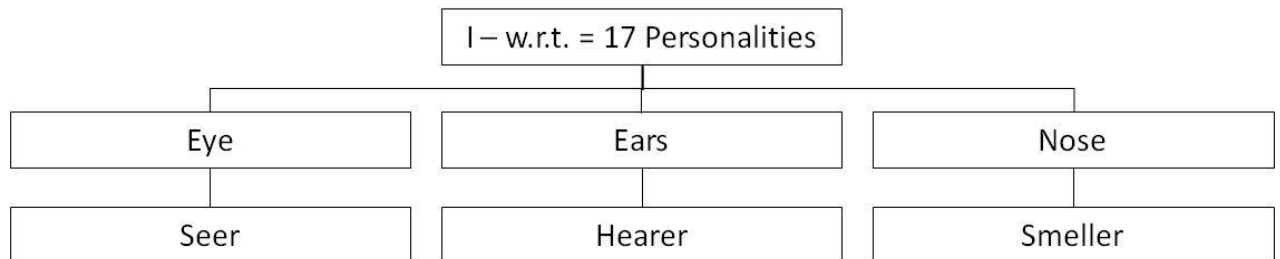
yaś candra-tārake tiṣṭhamś candra-tārakād antarah, yaṁ candra-tārakam na veda,
yasya candra-tārakam śarīram yaś candra-tārakam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 11 ॥

He who inhabits the moon and stars but is within them, whom the moon and stars do not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self. [III – VII – 11]

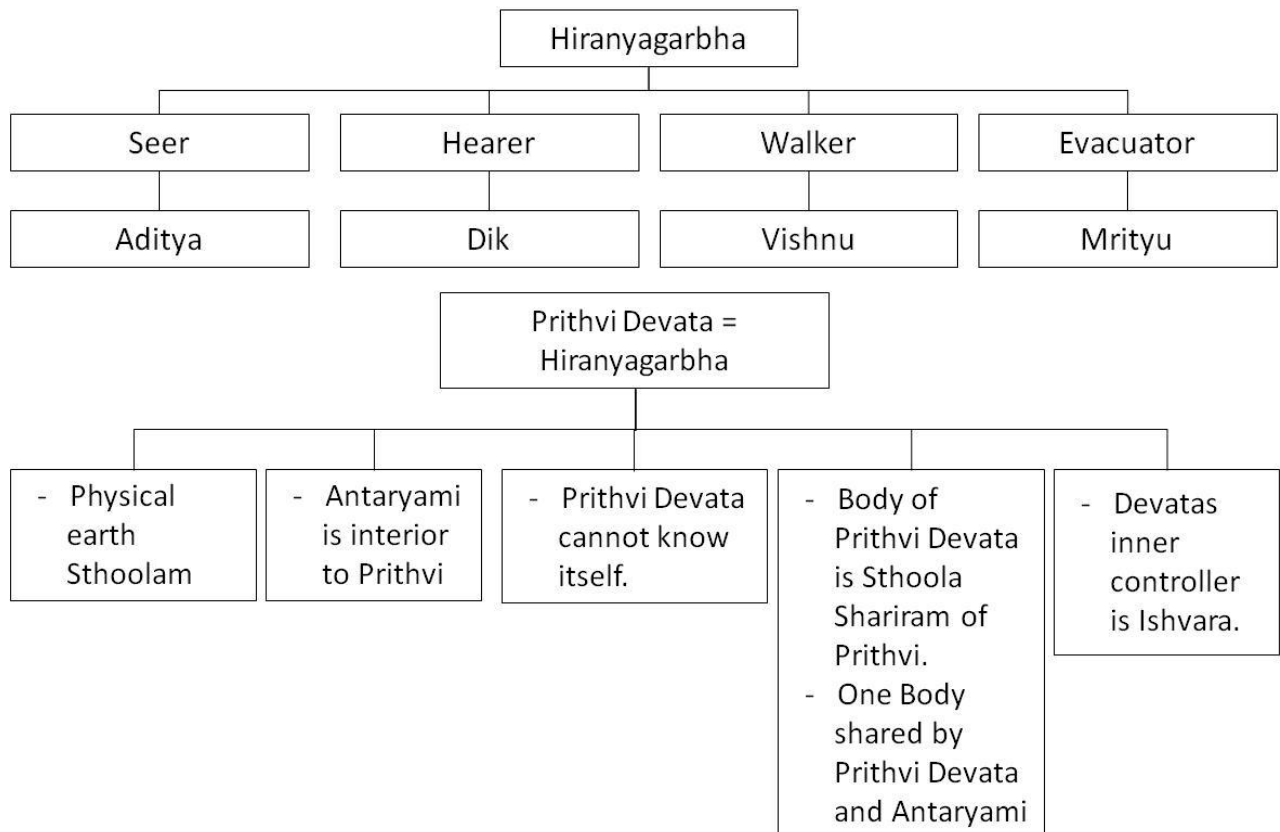
- Hiranyagarbha = Samasti Sukshma Sharira Sahita Chaitanyam.
- Karana Sariram is inner controller.



- In the same Sthula Shariram, Teijasa and Prajnah also live.
- In the same body Jiva and Ishvara live.
- Hiranyagarbha divided into many Devatas.

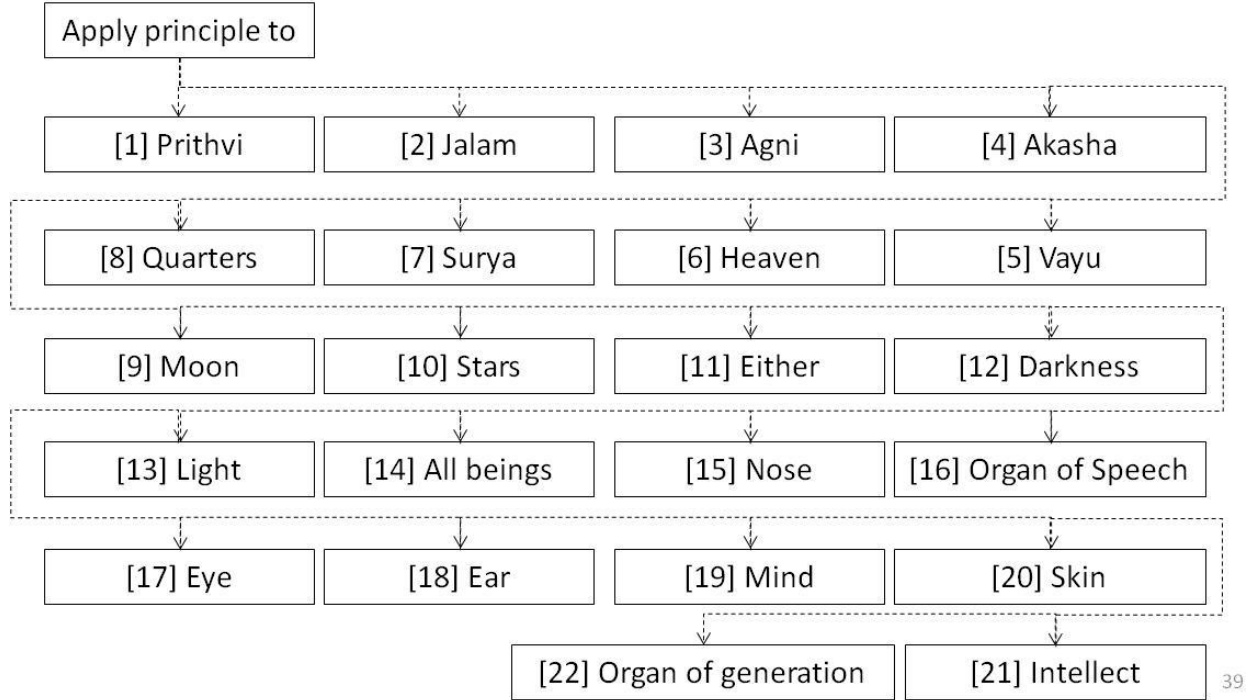


- 17 Personalities of Hiranyagarbha are 17 Devatas.



Prithvi Devata	Antaryami
<ul style="list-style-type: none"> - Hiranyagarbha – Amsa - Hiranyagarbha = Samashti exalted Jiva 	<ul style="list-style-type: none"> - Ishvara Amsa - Eternal

- Your inner essence and this Ishvara principle behind your mind is external.



Chapter 3 – 7 – 23 :

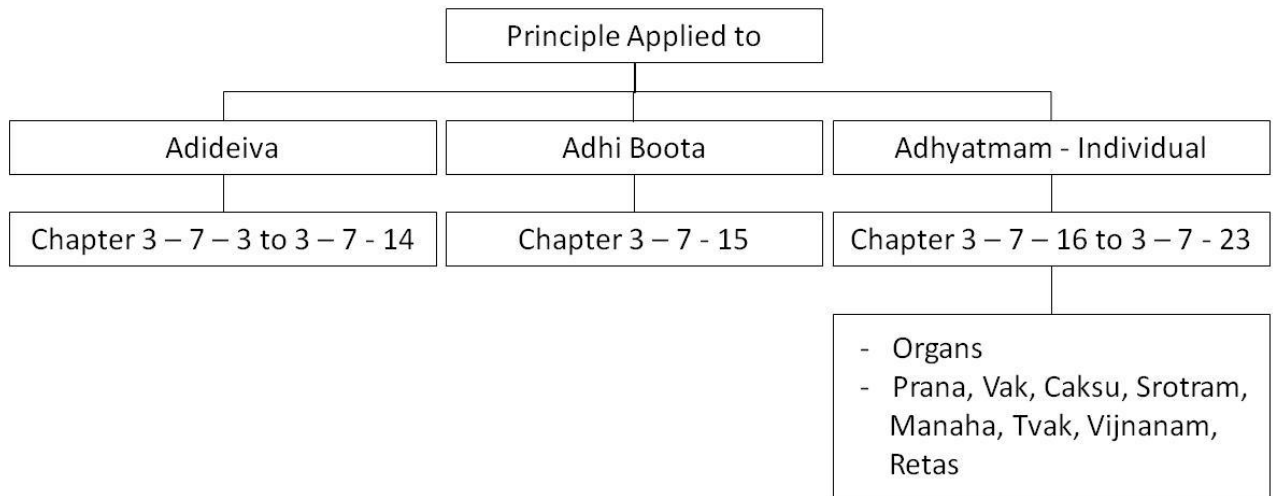
यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद,
यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति,
एष त आत्मान्त-र्याम्यमृतः ; अदृष्टो द्रष्टा,
अश्रुतः श्रोता, अमतो मन्ता, अवि-ज्ञातो विज्ञाता ;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता,
एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम् ;
ततो होद्दालक आरुणिखपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda,
yasya retaḥ śarīraṁ, yo reto'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣṭo draṣṭā,
aśrutaḥ śrotā, amato mantā, avijñāto vijñātā.
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam.
tato hoddalāka āruṇir upararāma ॥ 23 ॥

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the witness; He is never hears, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. thereupon Uddalaka, the son of Aruna, kept silent.
[III – VII – 23]

- Never seen but is the witness, never heard but is the hearer, never thought but is the thinker, never known but is the knower.

- No other knower but him.
- He is the internal ruler, your own immortal self. Everything else but him is mortal.



Sutram or Hiranyagarbha	Antaryami or Ishvara
<ul style="list-style-type: none"> - Samasti Sukshma Prapancha Sahitam Chaitanyam 	<ul style="list-style-type: none"> - Samasti Karana Prapancha Sahitam Chaitanyam or Maya Visistam Chaitanyam. - Inner Controller of Adhyatmam, Adibootham, Adidaivam

5 features of Antaryami :

- Antaryami resides in Adhyatmam, Adhibutam and Adhidaivam.
- Antaryami is interior to Adhyatmam, Adhibutam and Adhidaivam.
- Antaryami cannot be known by Adhyatma, Adhibutam and Adhidaivam.
- Antaryami has a Shariram that is in common with Adhyatmam, Adhibutham, and Adhidaivam.
- Antaryami is the inner controller of Adhyatmam, Adhibutam and Adhidaivam.
 - Antaryami controls everything through Karma which is potentially there in him.
 - Through Karma alone every devata has got its own Karma, every Jiva his own Karma.

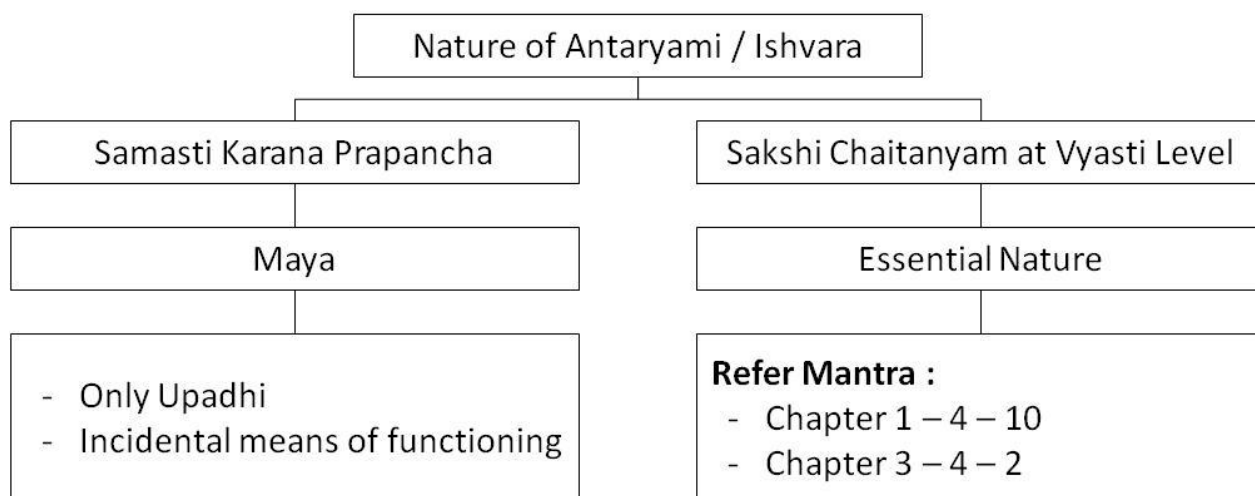
What is Svarupam of Antaryami?

Chapter 3 – 7 – 23 :

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद,
यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति,
एष त आत्मान्त-र्याम्यन्तः; अदृष्टो द्रष्टा,
अश्रुतः श्रोता, अमतो मन्ता, अवि-ज्ञातो विज्ञाता;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता,
एष त आत्मान्त-र्याम्यन्तः, अतोऽन्यदार्तम्;
ततो ह्योदालका अरुणिरुपराराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda,
yasya retaḥ śarīraṁ, yo reto'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣṭo draṣṭā,
aśrutaḥ śrotā, amato mantā, avijñāto vijñātā.
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam.
tato hoddalāka āruṇir upararāma ॥ 23 ॥

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the witness; He is never hears, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]



Chapter 1 – 4 – 10 :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षिणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तत्र प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsit, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat
paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ
devatām upāste, anyo'sau anyo'ham asmīti, na sa veda; yathā paśur, evam
sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ
puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati,
kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

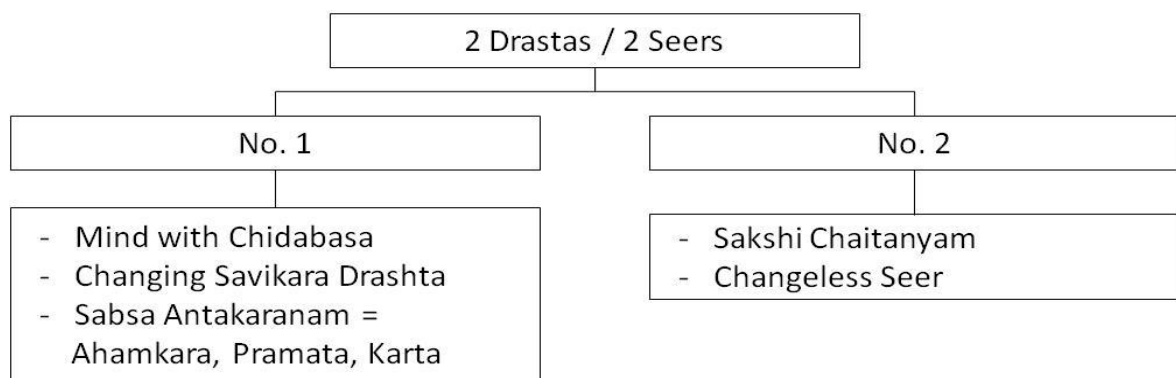
This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Chapter 3 – 4 – 2 :

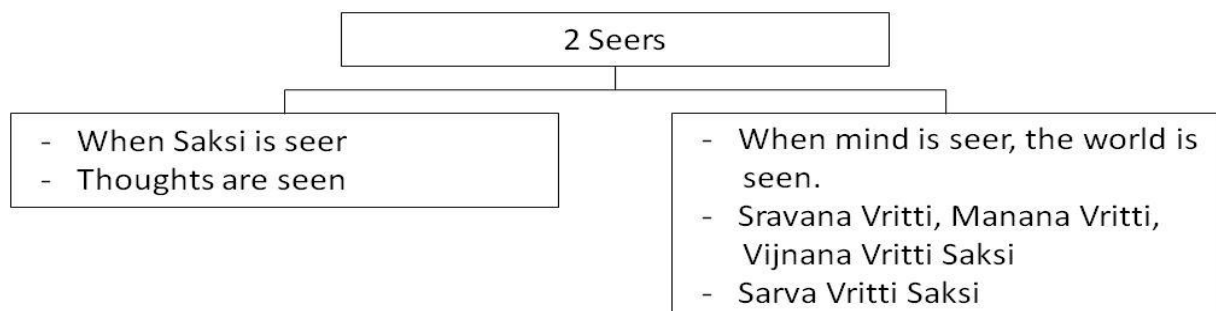
स होवाचोषस्तश्चाक्रायणः, यथा विब्रयात्, असौ
गौः, असावश्च इति, एवमेवैतद्व्यपदिष्टं भवति ; यदेव
साक्षादपरोक्षानुब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न द्रष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं
मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपराराम ॥ २ ॥

sa hovāca uṣastas cākṛāyaṇaḥ yathā vibrūyāt, asau gauḥ,
asāv asva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sāksād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śṛṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākṛāyaṇa upararāma ॥ 2 ॥

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]



- Saksi – is Nirvikara Drasta, Changeless seer.
- Object is not the external world but the mind with its modifications, mind and its ignorance, and Buddhi Vrittis.



Common View :

- Jiva is experienter – Jagat is experienced.

Upanishad :

- Antaryami is only experienter.
- Therefore Isvara alone is acting as though divided and it plays the role of several experienter Jivas.

- Only one Ishvara is behind every seen as experiencer.
- If you knock off bodies, there is only one big Experiencer that is Ishvara – One Mahakasha alone appearing as Gatakasha.
- Jiva only in Name but there is only one experiencer Ishvara.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be known, knowing which one attains to immortality – the beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13]

- One experiencer from the standpoint of Samashti Upadhi, you call it Ishvara, Vyasti Upadhi called Jiva.
- Between Jiva and Ishvara, there is no difference in Nature but difference is only in the medium.
- One Chaitanyam listening through different minds.
- Minds many, Mano Vrittis many, but the illuminator of Manovritti is only one Chaitanyam.
- Only one consciousness is hearing the talk but through many minds. One understands and other not. Because of difference in mind.

Gita :

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me. [Chapter 7 – Verse 26]

- Antaryami I – alone know the past, present and future through different minds.
- When Antaryami obtains behind the individual Upadhi – we call it Prajnah.
- Behind Sthoola and Sukshma Shariram Antaryami is immortal.
- Everything else is perishable and Mithya.
- Saksi Chaitanyam alone is Satyam, and the rest are Mithya.

8th Brahmanam

Akshara Brahmanam

- Gargi Returns

Earlier question :

- What is Sarvantara Atma? Warp and woof of the creation.

Answer :

- Jada Prapancha – upto Brahma loka.
- **3 Steps of Chetanam :**
 - Chetana Hiranyagarbha Sutram is essence of Brahma loka – Samashti Sukshma Prapancha Sahita Chaitanyam.
 - Inner essence of Hiranyagarbha is Antaryami – Samashti Karana Prapancha Sahita Chaitanyam.
 - Inner essence of Antaryami is Nirguna Brahma – Aksharam, Nishprapancha Chaitanyam.
- Yajnavalkya was Vishnu's Avataram.

Gargi :

- What is the inner essence of Akasa?
- Akasha is Antaryami – Ishvara.

Answer :

- Aksaram is essence of Akasa.
- Reach end of Journey.



Chapter 3 – 8 – 3 :

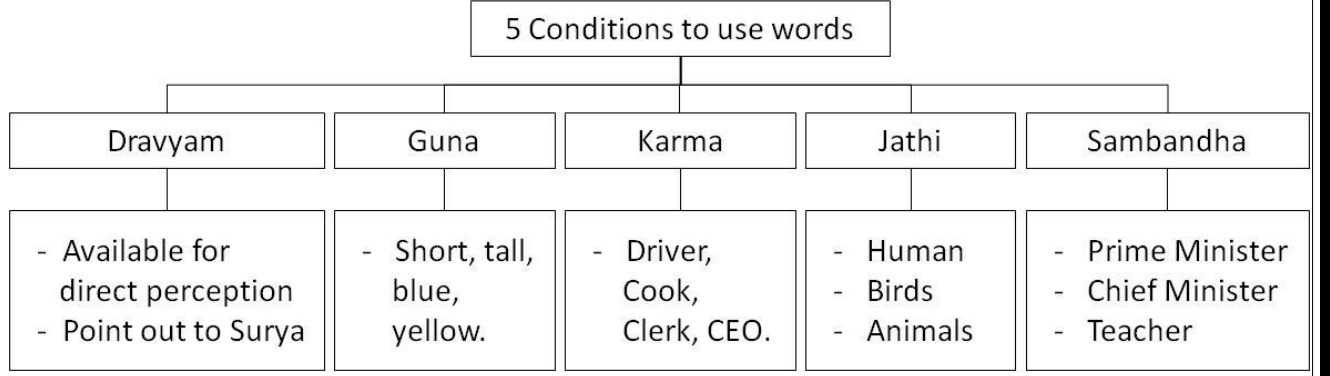
सा होवाच, यदूर्ध्वं यादवत्क्य दिवः,
यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे,
यद्भूतं च भवच्च भविष्यच्च- त्याचक्षते,
कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥

sa hovāca: yad ūrdhvam, yājñavalkya, divaḥ,
yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime,
yad bhūtaṁ ca bhavaḥ ca bhaviṣyac cety ācakṣate;
kasmimś tad otaṁ ca protaṁ ceti ॥ 3 ॥

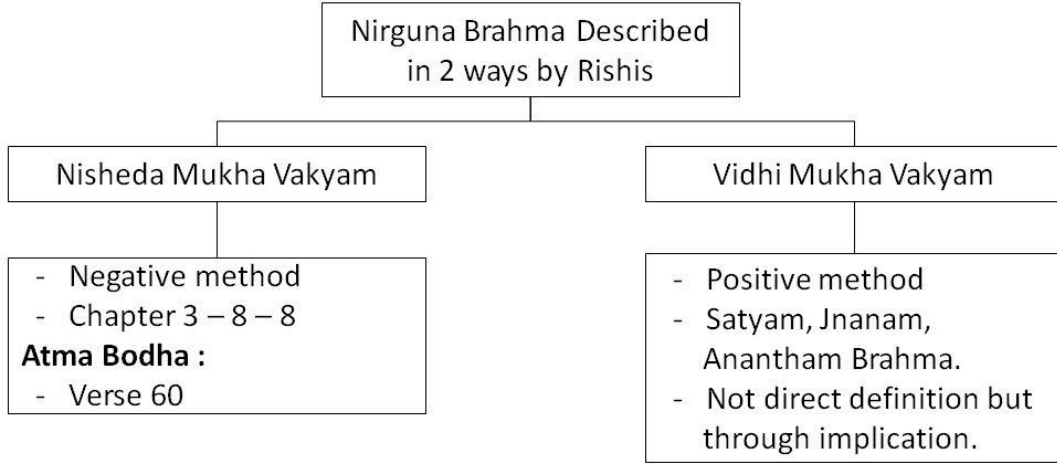
She said, By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be? [III – VIII – 3]

- Akasa here means unmanifest either or Avyakṛta Akasa.
- Also means Maya Sahitam Brahma or Samasti Karana Sarira Sahita Chaitanyam.
- **Akasha :**
Kash – to appear, or shine.
- That what appears manifest everywhere which is Ishvara.
- No world of Hiranyagarbha without Ishvara and no Ishvara other than Nirgunam Brahman.
- **Yajnavalkya :**
 - Ishvara also has borrowed existence. Ishvara is as real as Jiva is, Jiva is as real as Jagat is.
 - Jiva Jagat Ishvara belongs to relative existence or Vyavaharika existence.
- **Adhi Shankara :**
This is most difficult question.
- Nirguna Brahman can't be defined.
- If he does not answer, Gargi wins.
- Non-understanding or ignorance will be construed with any answer.
- Checkmated.
- From Vyavaharika Drishti, Ishvara is controller of Jiva and Jagat.
- All rituals have meaning in relative field.
- Jiva, Jagat, Ishvara is Saguna.

- Adhishtanam is Nirguna.
- All 3 superimpositions on Nirguna Brahman.



- Nirgunam Brahma is Nishkriyam Advaitam (No Sambandha).



Chapter 3 – 8 – 8 :

<p>स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्रस्वमदीर्घमलघितमस्त्रेहमच्छायमतमोऽचाय्व- नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्क- मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥</p>	<p>sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ, avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram, abāhyam; na tad aśnāti kiñcana, na tad aśnāti kaś cana ॥ 8 ॥</p>
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He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

Atma Bodha :

<p>अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् । अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥</p>	<p>Ananu Asthoolam Ahrasvam Adeergham Ajam Avyayam । Aroopa Guna Varnaakhyam Tat Brahmeti Avadharayet ॥</p>
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Realize that to be Brahman which is neither subtle nor gross; neither short nor long; without birth and change; without form, qualities, or colour. [Verse 60]

- Satyam – Anything existent – Vachayrtha Anandam – limitless.

- Join Satyam and Anandam = Remove the limiting Nama Rupas from the world.
- World minus limiting name and form is existence.
- World is word is equal to “Is”.
- Pot knowledge minus pot = Knowledge Awareness.
- **Nisheda Mukha – Example :**

Neti Neti & chapter 3 – 8 – 8.

- How do you know nothing is left out.
- Everybody gone means everybody other than you is gone.
- After negation, negator is left out.
- Negate Sarva Pramatra, Prameyam and Pramata what is left out is the negator, the awarer, the Saksi will be left out.
- Sakshi is self evident in the form of Aham – or “I”.
- Before negation attribute of objects taken as I am.
- Attributeless I is called Aksaram.
- 1st Attribute I get is the Pramata, the knower with mind, then humanbeing, son...
- Without mind I am not even knower.
- 1st Attribute is called Aham Karah.

a) Not Dravyam : (Not Solid)

- Asthoolam – Not Gross or Big
- Ananu – Not Subtle or Small
- Ahrasvam – Not Short
- Adirgam – Not Long
- Not a substance handled by us. Therefore Avyavaharyam.

b) No Properties : (Not Liquid)

- Alohitam – No Colour
- Asneham – Not Liquid

c) Achayam :

- Does not have Shadow.
- No Reflection shade
- Not darkness.

d) Avayu :

- Not Air.

e) Anakasha :

- Not space.

f) Asangam :

- Unattached, not sticking.
- Brahman not stuck to anything, no relationship.

g) Arasam :

- It has no taste.

h) Agandham :

- It has no odour.

i) Achakshuskam :

- It has no eyes.

j) Asrotram :

- It has no ears.

k) Avak :

- It has no tongue
- No Jnana Indriyas.

l) Amanah :

- It has no mind.

m) Atejastvam :

- Non-effulgent
- Without light.

- Atma is called light figuratively, in whose presence, mind is illumined.

n) Apranam :

- Without Vital breath without 17 part of Sukshma Shariram.

o) Amukham :

- Without Mouth or any medium.

p) Amatram :

- Without measurement or dimentions.

q) Anantaram :

- Without Interior.

r) Abahysyam :

- Without exterior.
- Every thing possible negated, whats left is I – Consciousness principle, Brahman, Aksaram.

s) Not Karta or bokta.

- Neither experienter or experienced object.
- Aksaram does not experience anything.
- I know that Brahman, I cannot and need not experience because it is my self.

Chapter 3 – 8 – 9 :

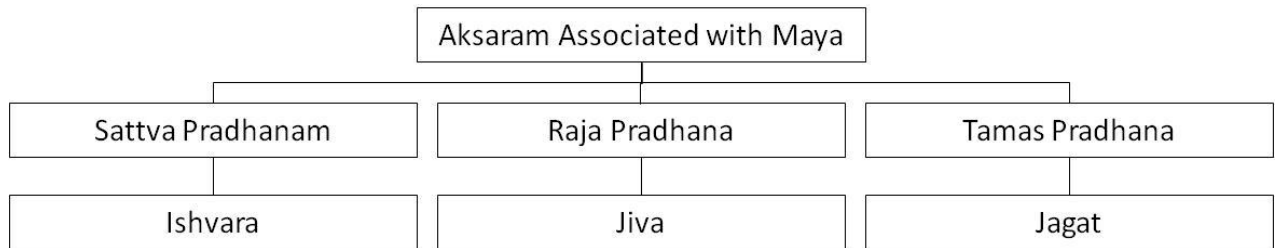
एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्व- तेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वी पितरोऽन्वायताः ॥ ६ ॥

etasya vā akṣarasya praśāsane, gārgi, sūryācandramasau vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi, dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgi, nimeṣā, muhūrtā, ahorātrany, ardhmāsā, māsā, ṛtavah, samvatsara iti. vidhṛtās tiṣṭhanti; etasya vā akṣarasya praśāsane, gārgi, prācya'nyā nadyaḥ syandante śvetebhyaḥ parvatebhyaḥ, pratīcya'nyāḥ, yām yām cā diśam anu; etasya vā akṣarasya praśāsane, gārgi, dadato manuṣyāḥ praśaṁsanti; yajamānaḥ devāḥ, darvīm pitaro 'nvāyattāḥ ॥ 9 ॥

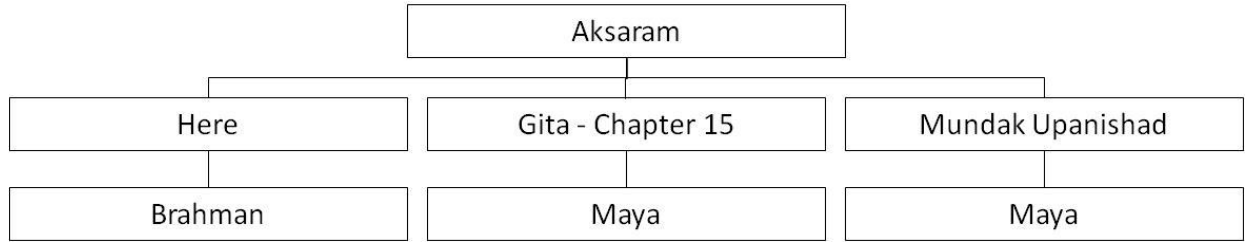
Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the white mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings (Darvihoma). [III – VIII – 9]

- Indescribable Aksaram alone is playing the role of Saguna Antaryami Ishvara with Maya Upadhi at Vyavaharika level.
- In Nirguna Brahma, there is no Jiva, Jagat, Ishvara.
- In Vyavaharikam – Aksaram puts on Maya dress, Jiva, Jagat, Ishvara comes.
- Dressed Aksaram is Antaryami, undressed Antaryami is Aksaram.
- Both essentially one and the same.
- No sun and moon in Aksaram.
- Here Aksaram means Antaryami who maintains all constants in creation.
- Time ticking is because of Ishvara alone.

Panchadasi 1st Chapter :

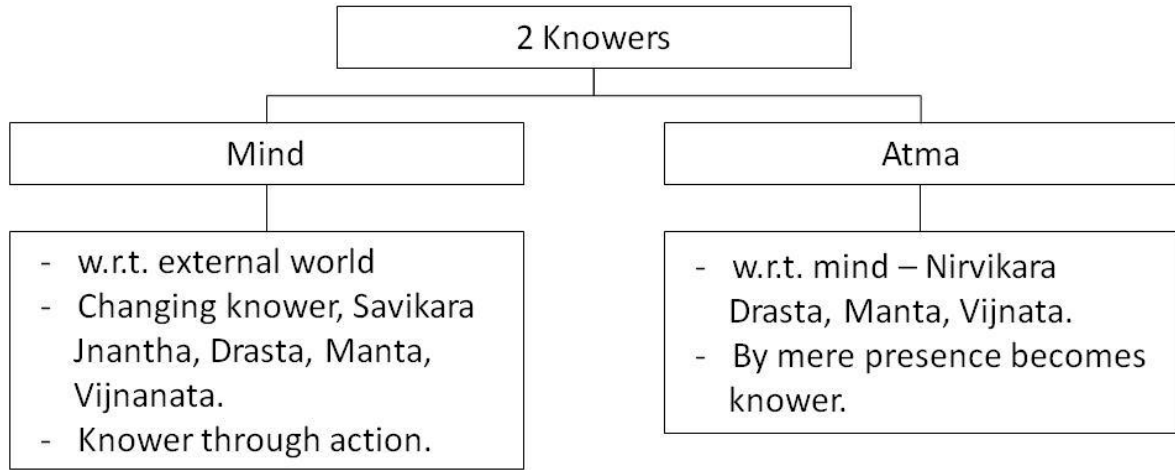


- Aksaram not creator, creation only in relative world.
- Not Karanam or Karyam not blessing or blessed.
- Antaryami alone available for positive description and Aksaram is available only for Negative description.
- Can't say Nirgunam and Sagunam are 2 sides of one same Ishvara.
- 2 sides should have equal sides of reality.
- Waves – disturbed part Sagunam, bottom – Nirgunam.
- Nirguna Ishvara – Higher order – Paramartika.
- Saguna – Vyavaharika Satyam.
- Antaryami – is Srishti Karta, Laya Karta.



Ever subject never object :

- a) Asrutam, Amatam, Adrishtam, Avijnatham – not object of knowing.
- b) Drastr, Asrutam Srotr, Amatam mantr, Avijnatam Vijnatr, these indicate it is the subject of hearing, seeing, thinking, knowing. Final meaning, it is ever the subject, knower.

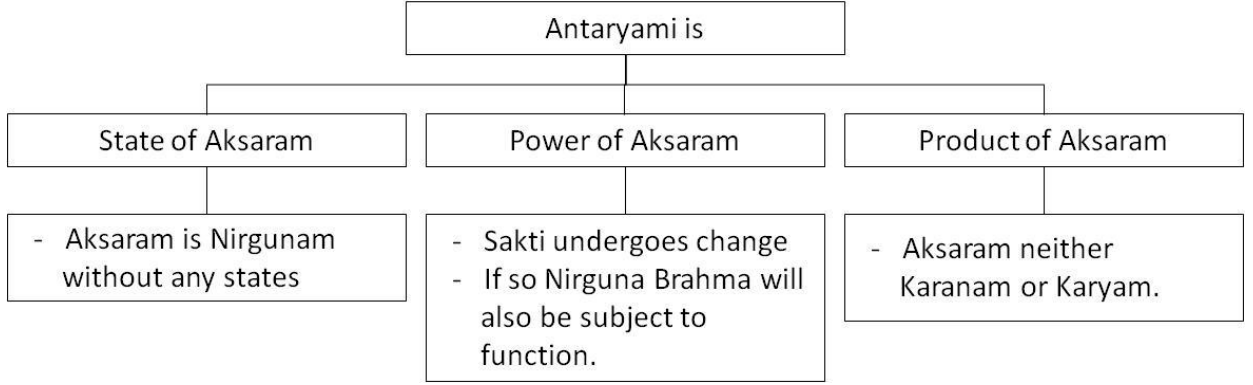


- There is no other subject other than Aksaram – This is Mahavakya Mantra. (Chapter 3 – 8 – 11).

<p style="text-align: center;">तद्वा एतदक्षरं गार्ग्यद्रष्टुं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ; एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥</p>	<p style="text-align: center;">tad vā etad akṣaram, gārgi, adṛṣṭaṁ draṣṭṛ, aśrutam, śrotr, amatam manṭr, avijñātaṁ vijñātr, nānyad ato'sti draṣṭṛ, nānyad ato'sti śrotr, nānyad ato'sti manṭr, nānyad ato'sti vijñātr; etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca. ॥ 11 ॥</p>
<p>This Immutable, O Gargi, is never see but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]</p>	

- Normally Jivatma is considered as one subject and Paramatma is considered as another subject.
- Atma the subject is falsely called Jivatma and Paramatma.
- Jivatvam and Paramatvam are superimposed on Atma.

Debate :



What is Antaryami?

- Antaryami is superimposition on Nirguna Brahman just as Snake is superimposition on the Rope.
- Antaryami is less real, only Vyavaharika Satyam.
- Nirguna Brahma more real, Paramartika Satyam.

3 – 8 – 8 :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्त्रेहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham,
amātram, anantaram, abāhyam; na tad aśnāti kiñcana,
na tad aśnāti kaścana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

3 – 8 – 11 :

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgī, adṛṣṭam draṣṭṛ, aśrutam, śrotr, amatam
mantr, avijñātam vijñātṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti
śrotr, nānyad ato'sti mantr, nānyad ato'sti vijñātṛ;
etasmin nu khalv akṣare, gārgī, ākāśa otaś ca protaś ca. ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]

9th Brahmanam

Sakalya Brahmanam

4th – 8th Brahmanam :

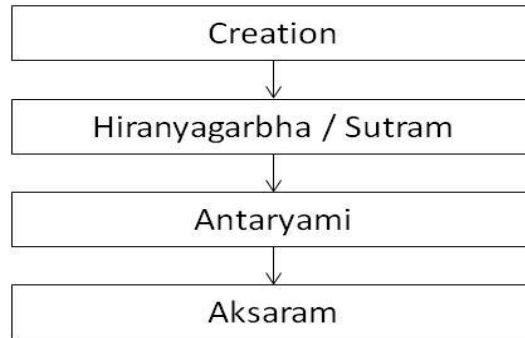
- 5 Brahmanas for Brahma Vidya.
- 4th Brahmana definition of Brahman – most famous “Yas Saksat Aparoksad Brahma Ya Atma Sarvantarah. It is Mahavakyam.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ ; याज्ञवल्क्येति होवाच,
यत्साक्षादपरोक्षब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व
इति ; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्-
न्तरः? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन
व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त
आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १ ॥

atha hainam uṣastas cākṛāyaṇaḥ papraccha: yājñavalkya,
iti hovāca, yat sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ,
tam me vyācakṣveti. eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya,
sarvāntaraḥ. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyāniti
sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Usasta, the son of Cakra, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all. [III – IV – 1]

- 5, 6, 7 commentary on this definition.
- Sarvantarah – means inner essence.



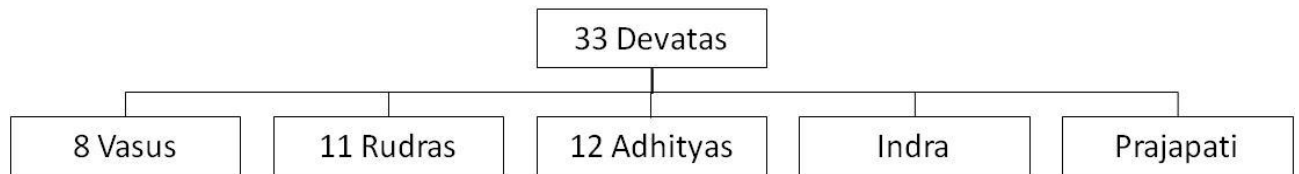
- 9th Brahmana – Rishi Sakalyah.

Question :

- On Hiranyagarbha – Sagunam Brahman.



- Hiranyagarbha = Represents Anantha Countless Devatas or 3306 Devatas.
- There are 33 Devatas, others are expressions different facets, of 33 Devatas.



- This is Veda Purva Baga.

8 Vasus :

- 1) Agni, 2) Prithvi, 3) Vayu, 4) Antariksham intermediary space, 5) Adhityaha, 6) Heaven, 7) Moon, 8) Naksatrani.

11 Rudras :

- 10 Indriyas – 10 Sense organs, mind.
- During death 11 Organs depart from Mortal body and make others weep. Rodayadi Iti Rudrah.

12 Adityas :

- Suns belonging to 12 months of the year.
- Sun in the form of time robs away all the faculties of humanbeings their youth, possessions and finally takes away the person.
- Adhitya – means taking away and going.
- Adhitya represents Kala Tattvam.

Indra :

- Represented by Thunder and lightening.

Prajapathi :

- Is in the form of Devata for rituals or Yajna.
- What is the one ultimate Devata?
- Prana Devata, the very life principle.
- Without life all other faculties useless.

- Prana Devata is called Hiranyagarbha Devata.
- Hiranyagarbha alone appears in the form of all Devatas.

Hiranyagarbha Upasana :

a) Ashta Vidha Mantras :

Chapter 3 – 9 – 10 to 17 :

Chapter 3 – 9 – 10 :

पृथिव्येव यस्यायतनम्, अग्निलोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य ।
वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ;
य एवायं शारीरः पुरुषः स एषः, वदैव शाकल्य ;
तस्य का देवतेति ; अमृतमिति होवाच ॥ १० ॥

pr̥thivyeva yasyāyatanam, agnirlokaḥ, manojyotiḥ,
yo vai taṁ puruṣaṁ vidyātsarvasyātmanaḥ parāyaṇam,
sa vai veditā syādyājñavalkya |
veda vā ahaṁ taṁ puruṣaṁ sarvasyātmanaḥ parāyaṇam yamāttha;
ya evāyaṁ śārīraḥ puruṣaḥ sa eṣa, vadaiva śākalya;
tasya kā devateti; amṛtamiti hovāca || 10 ||

He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is identified with the body. Go on, Sakalya. Who is his deity (cause)? Nectar (Chyle), said he. [III – IX – 10]

Chapter 3 – 9 – 11 :

काम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं
सर्वस्यात्मनः परायणं यमात्थ ; य एवायं काममयः
पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ;
स्त्रिय इति होवाच ॥ ११ ॥

kāma eva yasyāyatanam, hṛdayaṁ lokaḥ, manojyotiḥ,
yo vai taṁ puruṣaṁ vidyātsarvasyātmanaḥ parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṁ taṁ puruṣaṁ
sarvasyātmanaḥ parāyaṇam yamāttha; ya evāyaṁ kāmamayaḥ
puruṣaḥ sa eṣaḥ, vadaiva śākalya; tasya kā devateti;
striya iti hovāca || 11 ||

He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is identified with lust. Go on, Sakalya. Who is his deity? Women, said he. [III – IX – 11]

Chapter 3 – 9 – 12 :

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं
सर्वस्यात्मनः परायणं यमात्थ ; य एवासावादित्ये पुरुषः
स एषः, वदैव शाकल्य ; तस्य का देवतेति ;
सत्यमिति होवाच ॥ १२ ॥

rūpāṇyeva yasyāyatanam, cakṣurlokaḥ, manojyotiḥ,
yo vai taṁ puruṣaṁ vidyātsarvasyātmanaḥ parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṁ taṁ puruṣaṁ
sarvasyātmanaḥ parāyaṇam yamāttha; ya evāsāvāditye puruṣaḥ
sa eṣaḥ, vadaiva śākalya; tasya kā devateti;
satyamiti hovāca || 12 ||

He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is in the sun. Go on, Sakalya. Who is his deity? Truth (the eye), said he. [III – IX – 12]

Chapter 3 – 9 – 13 :

आकाश एव यस्यायतनम्, श्रोत्रं लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं
सर्वस्यात्मनः परायणं यमात्थ ; य एवायं श्रौत्रः
प्रातिश्रुत्कः पुरुषः स एषः, वदैव शाकल्य ;
तस्य का देवतेति ; दिश इति होवाच ॥ १३ ॥

ākāśa eva yasyāyatanam, śrotraṃ lokah, manojyotiḥ,
yo vai taṃ puruṣaṃ vidyātsarvasyātmanah parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṃ taṃ puruṣaṃ
sarvasyātmanah parāyaṇam yamāttha; ya evāyaṃ śrautrah
prātiśrutkaḥ puruṣaḥ sa eṣa, vadaiva śākalya;
tasya kā devateti; diśa iti hovāca || 13 ||

He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is identified with the ear and with the time of hearing. Go on, Sakalya. Who is his deity? The quarters, said he. [III – IX – 13]

Chapter 3 – 9 – 14 :

तम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं
सर्वस्यात्मनः परा-यणं यमात्थ ; य एवायं छायामयः
पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ;
मृत्युरिति होवाच ॥ १४ ॥

tama eva yasyāyatanam, hṛdayaṃ lokah, manojyotiḥ,
yo vai taṃ puruṣaṃ vidyātsarvasyātmanah parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṃ taṃ puruṣaṃ
sarvasyātmanah parāyaṇam yamāttha; ya evāyaṃ chāyāmayah
puruṣaḥ sa eṣaḥ, vadaiva śākalya; tasya kā devateti;
mṛtyuriti hovāca || 14 ||

He who knows that being whose abode is darkness. Whose instrument of vision is the intellect. Whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is identified with shadow (ignorance). Go on, Sakalya. Who is his deity? Death, said he. [III – IX – 14]

Chapter 3 – 9 – 15 :

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः.
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं
सर्वस्यात्मनः परा-यणं यमात्थ ; य एवायमादर्श
पुरुषः स एषः, वदैव शाकल्य ; तस्य का देवतेति ;
असुरिति होवाच ॥ १५ ॥

rūpāṇyeva yasyāyatanam, akṣurlokaḥ, manojyotiḥ,
yo vai taṃ puruṣaṃ vidyātsarvasyātmanah parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṃ taṃ puruṣaṃ
sarvasyātmanah parāyaṇam yamāttha; ya evāyamādarśe
puruṣaḥ, sa eṣaḥ, vadaiva śākalya; tasya kā devateti;
asuriti hovāca || 15 ||

He who knows that being whose abode is (Particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is in a looking-glass. Go on, Sakalya. Who is his deity? The vital force, said he. [III – IX – 15]

Chapter 3 – 9 – 16 :

आप एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं
पुरुषं सर्वस्यात्मनः परा-यणं यमात्थ ;
य एवायमप्सु पुरुषः स एषः, वदैव शाकल्य ;
तस्य का देवतेति ; वरुण इति होवाच ॥ १६ ॥

āpa eva yasyāyatanam, hṛdayaṃ lokah, manojyotiḥ,
yo vai taṃ puruṣaṃ vidyātsarvasyātmanah parāyaṇam,
sa vai veditā syādyājñavalkya | veda vā ahaṃ taṃ
puruṣaṃ sarvasyātmanah parāyaṇam yamāttha;
ya evāyamapsu puruṣaḥ sa eṣaḥ, vadaiva śākalya;
tasya kā devateti; varuṇa iti hovāca || 16 ||

He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is in water. Go on, Sakalya. Who is his deity? Varuna (rain), said he. [III – IX – 16]

Chapter 3 – 9 – 17 :

रेत एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः,
यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्,
स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं
पुरुषं सर्वस्यात्मनः परा-यणं यमात्थ ;
य एवायं पुत्रमयः पुरुषः स एषः, वदैव शाकल्य ;
तस्य का देवतेति ; प्रजापतिरिति होवाच ॥ १७ ॥

reta eva yasyāyatanam, hṛdayaṃ lokaḥ, manojyotiḥ,
yo vai taṃ puruṣaṃ vidyātsarvasyātmanaḥ parāyaṇam,
sa vai veditā syādyañjñavalkya | veda vā ahaṃ taṃ
puruṣaṃ sarvasyātmanaḥ parāyaṇam yamāttha;
ya evāyaṃ putramayaḥ puruṣaḥ sa eṣaḥ, vadaiva śākalya;
tasya kā devateti; prajāpatiriti hovāca || 17 ||

He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak - who is the ultimate resort of the entire body and organs. It is the being who is identified with the son. Go on, Sakalya. Who is his deity? Prajapati (the father), said he. [III – IX – 17]

b) Pancha Vidha – Mantras : Chapter 3 – 9 – 19 to 24

Chapter 3 – 9 – 19 :

याज्ञवल्क्येति होवाच शाकल्यः, यदिदं कुरुपञ्चालानां
ब्राह्मणानत्यवादीः, किं ब्रह्म विद्वानिति ; दिशो वेद सदेवाः
सप्रतिष्ठा इति ; यदिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥ १९ ॥

yājñavalkyeti hovāca śākalyaḥ, yadidaṃ kurupañcālānāṃ
brāhmaṇānatyavādīḥ, kiṃ brahma vidvāniti; diśo veda sadevāḥ
sapraṭiṣṭhā iti; yaddiśo vettha sadevāḥ sapraṭiṣṭhāḥ || 19 ||

Yajnavalkya, said Sakalya, is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Pancala? I know the quarters with their deities and supports. If you know the quarters with their deities and supports. [III – IX – 19]

Chapter 3 – 9 – 20 :

किं देवतोऽस्यां प्राच्यां दिश्यसीति ; आदित्यदेवत इति ;
स आदित्यः कस्मिन् प्रतिष्ठित इति ; चक्षुषोति ; कस्मिन् चक्षुः
प्रतिष्ठितमिति ; रूपेष्विति, चक्षुषा हि रूपाणि पश्यति ;
कस्मिन् रूपाणि प्रतिष्ठितानीति ; हृदय इति होवाच,
हृदये हि रूपाणि जानाति, हृदये होव रूपाणि प्रतिष्ठितानि
भवन्तीति ; एवमेवैतद्याज्ञवल्क्य ॥ २० ॥

kiṃdevato'syāṃ prācyāṃ diśyasīti; ādityadevata iti;
sa ādityaḥ kasmin pratiṣṭhita iti; cakṣuṣīti; kasminnu cakṣuḥ
pratiṣṭhitamiti; rūpeṣviti, cakṣuṣā hi rūpāṇi paśyati;
kasminnu rūpāṇi pratiṣṭhitānīti; hṛdaya iti hovāca,
hṛdayena hi rūpāṇi jānāti, hṛdaye hyeva rūpāṇi pratiṣṭhitāni
bhavantīti; evamevaitadyājñavalkya || 20 ||

What deity are you identified with in the east? With the deity, sun. On what does the sun rest? On the eye. On what does the eye rest? On colours, for one sees colours with the eye. On what do colours rest? On the heart (mind), said Yajnavalkya, for one knows colours through the heart; it is on the heart that colours rest. It is just so, Yajnavalkya. [III – IX – 20]

Chapter 3 – 9 – 21 :

किं देवतोऽस्यां दक्षिणायां दिश्यसीति ; यमदेवत इति ;
स यमः कस्मिन् प्रतिष्ठित इति ; यज्ञ इति ; कस्मिन् यज्ञः
प्रतिष्ठित इति ; दक्षिणायामिति ; कस्मिन् दक्षिणा प्रति-ष्ठितेति ;
श्रद्धायामिति, यदा होव श्रद्धात्तेऽथ दक्षिणा ददाति,
श्रद्धायां होव दक्षिणा प्रतिष्ठितेति ; कस्मिन् श्रद्धा प्रतिष्ठितेति ;
हृदय इति होवाच, हृदये हि श्रद्धा जानाति, हृदये होव
श्रद्धा प्रतिष्ठिता भवतीति ; एवमेवैतद्याज्ञ- वल्क्य ॥ २१ ॥

kiṃdevato'syāṃ dakṣiṇāyāṃ diśyasīti; yamadevata iti;
sa yamaḥ kasminpratiṣṭhita iti; yajña iti; kasminnu yajñaḥ
pratiṣṭhita iti; dakṣiṇāyāṃiti; kasminnu dakṣiṇā pratiṣṭhiteti;
śraddhāyāṃiti, yadā hyeva śraddhatte'tha dakṣiṇāṃ dadāti,
śraddhāyāṃ hyeva dakṣiṇā pratiṣṭhiteti; kasminnu śraddhā pratiṣṭhiteti;
hṛdaya iti hovāca, hṛdayena hi śraddhā jānāti hṛdaye hyeva śraddhā
pratiṣṭhitā bhavatīti; evamevaitadyājñavalkya || 21 ||

What deity are you identified with in the south? With the deity, Yama (the god of justice). On what does Yama rest? On the sacrifice. On what does the sacrifice rest? On the remuneration rest? On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests. On what does faith rest? On the heart, said Yajnavalkya, for one knows faith through the heart; therefore it is on the heart that faith rest. It is just so, Yajnavalkya. [III – IX – 21]

Chapter 3 – 9 – 22 :

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति ; वरुणदेवत इति ;
स वरुणः कस्मिन्प्रतिष्ठित इति ; अप्सविति ; कस्मिन्वापः
प्रतिष्ठिता इति ; रेतसीति ; कस्मिन्नु रेतः प्रतिष्ठितमिति ;
हृदय इति, तस्मादपि प्रतिकल्पं जातमाहुः, हृदयादिव सृप्तः,
हृदयादिव निर्मित इति, हृदये ह्येव रेतः प्रतिष्ठितं भवतीति ;
एवमेवैतद्याज्ञवल्क्य ॥ २२ ॥

kiṁdevato'syāṁ pratīcyāṁ diśyasīti; varuṇadevata iti;
sa varuṇaḥ kasmin pratiṣṭhita iti; apsviti; kasminnvāpaḥ
pratiṣṭhiteti; retasīti; kasminnu retaḥ pratiṣṭhiteti;
hṛdaya iti, tasmādapi pratirūpaṁ jātamāhuḥ, hṛdayādiva sṛptaḥ,
hṛdayādiva nirmita iti, hṛdaye hyeva retaḥ pratiṣṭhitam bhavātīti;
evamevaitadyājñavalkya || 22 ||

What deity are you identified with in the west? With the deity, Varuna (the god of rain). On what does Varuna rest? On the seed. On what does the seed rest? On the heart. Therefore do they say of a new-born child who closely resembles (his father), that he has sprung from (his father's) heart, as it were - that he has been made out of (his father's) heart, as it were. Therefore it is on the heart that the seed rests. It is just so, Yajnavalkya. [III – IX – 22]

Chapter 3 – 9 – 23 :

किंदेवतोऽस्यामुदीच्यं दिश्यसीति ; सोमदेवत इति ;
स सोमः कस्मिन्प्रतिष्ठित इति ; दीक्षायामिति ;
कस्मिन्नु दीक्षा प्रतिष्ठितेति ; सत्य इति, तस्मादपि
दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति ;
कस्मिन्नु सत्यं प्रतिष्ठितमिति ; हृदय इति होवाच,
हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं
भवतीति ; एवमेवै- तद्याज्ञवल्क्य ॥ २३ ॥

kiṁdevato'syāmuḍīcyāṁ diśyasīti; somadevata iti;
sa somaḥ kasminpratiṣṭhita iti; dīkṣāyāmiti;
kasminnu dīkṣā pratiṣṭhiteti; satya iti, tasmādapi
dīkṣitamāhuḥ satyaṁ vadeti, satye hyeva dīkṣā pratiṣṭhiteti;
kasminnu satyaṁ pratiṣṭhitamiti; hṛdaya iti hovāca,
hṛdayena hi satyaṁ jānāti, hṛdaye hyeva satyaṁ pratiṣṭhitam
bhavātīti; evamevaitadyājñavalkya || 23 ||

What deity are you identified with in the north? With the deity, Soma (the moon and the creeper) On what does Soma rest? On initiation. On what does initiation rest? On truth. Therefore do they say to one initiated, Speak the truth; for it is on truth that initiation rests. On what does truth rest? On the heart, said Yajnavalkya, for one knows truth through the heart; therefore it is on the heart that truth rests. It is just so, Yajnavalkya. [III – IX – 23]

Chapter 3 – 9 – 24 :

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति ; अग्निदेवत इति ;
सोऽग्निः कस्मिन्प्रतिष्ठित इति ; वाचीति ;
कस्मिन्नु वाक् प्रतिष्ठितेति ; हृदय इति ;
कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥ २४ ॥

kiṁdevato'syāṁ dhruvāyāṁ diśyasīti; agnidevata iti;
so'gniḥ kasminpratiṣṭhita iti; vācīti;
kasminnu vāk pratiṣṭhiteti; hṛdaya iti;
kasminnu hṛdayaṁ pratiṣṭhitamiti || 24 ||

What deity are you identified with in the fixed direction (above)? With the deity, fire. On what does fire rest? On speech. On what does speech rest? On the heart. On what does the heart rest? [III – IX – 24]

- Whole Nama, Rupam, Karma Jagat cannot exist without the mind.
- In deep sleep state, mind not functioning, no Jagat. Whole Universe is Manomayam.
- Five sense organs and their objects can't function without the mind.
- Therefore, mind is the support of the Universe.

Saddarsanam :

धिया सहोदेति धियास्तमेति
लोकस्ततो धीप्रविभास्य एषः ।
धीलोकजन्मक्षयधाम पूर्ण
सद्वस्तु जन्मक्षयशून्यमेकम् ॥ ७ ॥

dhiyā sahodeti dhiyāstam-eti
lokas-tato dhī-pravibhāsyā eṣaḥ ।
dhī-loka-janma-kṣaya-dhāma pūrṇam
sad-vastu janma-kṣaya-śūnyam-ekam ॥ 7 ॥

With the idea (thought, intelligence, mind) rises, with the thought (mind) sets The world. therefore, of the mind's (thought's) light is this. the abode (glory, splendor, light) [in which] the mind and world are born and decay (are destroyed, perish) is the perfect fullness, the real thing (the true Reality), devoid of birth and decay (destruction, perishing), the One. [Verse 7]

Chapter 3 – 9 – 25 :

अहल्लिकेति होवाच याज्ञवल्क्यः,
यत्रैतदन्यत्रास्मन्म-न्यासै,
यद्धयेतदन्यत्रास्मत्स्यात्, श्वानो वैनद्युः,
वयांसि वैनद्विमथ्नीरन्निति ॥ २५ ॥

ahalliketi hovāca yājñavalkyaḥ,
yatraitadanyatrāśmanmanyāsai,
yaddhyetadanyatrāsmatsyāt, śvāno vainadadyuḥ,
vayāṃsi vainadvimathnīranniti ॥ 25 ॥

You ghost, said Yajnavalkya, when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces. [III – IX – 25]

Question :

- What is the support of the mind?

Answer :

- Body is the support of the mind.
- Without the mind, body would be dead.
- Body and mind are interdependent. One cannot exist without the other.
- Both of them mutually support each other as seen in Madhu Brahmanam and in Brigu Valli – in the form of Pradista and Pratistita Sambanda.
- Mind can travel and exist independent of Body but it cannot function independent of the body.
- It can't function as karta, bogta and have Sukha, Dukha Bhoga.
- Whole universe is mutually dependent, therefore it is Mithya.

Question :

- What supports body?

Answer :

- Pancha Prana is support of Body.
- Prana is supporter of Shariram and Shariram is supporter of Prana, mutually dependent.
- All topic of Sakalya deals with Mithya Prapancha alone.

Chapter 3 – 9 – 26 :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नु अपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नु उदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्याः, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्गते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषानिह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasmin nu tvam cātmā ca pratiṣṭhitau stha iti. pṛasmin nu tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nu apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn udānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agrhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tām puruṣān niruhyā pratyuhyātyakrāmat, tam tvā aupaniṣadam puruṣam pṛcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

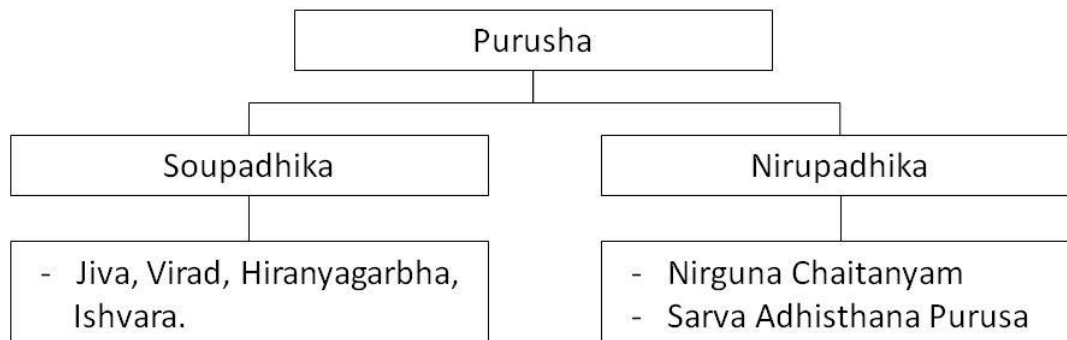
Yajnavalkya Asks Sakalya :

Question :

- What is the Adhithana Paramatma which supports entire Mithya Prapancha?
- Paramatma creates Mithya Prapancha and itself resolves Mithya Prapancha.
- Paramatma transcends Mithya Prapancha, is higher order of reality.
- Who creates, resolves and transcends Ashta Purusas, Ashta Vidha Hiranyagarbha, the whole cosmos?

Answer :

- Paramatma, Aupanisada Purusha Paramatma creates, sustains, resolves the world and transcends the world.
- Purusa – Any conscious entity Jiva, Virad, Hiranyagarbha, Ishvara all Purusas.



- Aupanisha – means one who can be known only through Upanishad.

Chapter 4 – 2 – 4 :

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः,
प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदीचः प्राणाः,
ऊर्ध्वा दिगूर्ध्वाः प्राणाः, अवाची दिगवाचः प्राणाः,
सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ;
अग्रहो न हि ग्रह्यते, अशीर्यो न हि शीर्यते,
असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति ;
अभयं वै जनकं प्राप्नोसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य
यो नो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ;
इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdaksīṇe prāṇāḥ,
pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudañcaḥ prāṇāḥ,
ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ,
sarvā diśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā;
agrhyo na hi grhyate, aśīryo nahi śīryate,
asaṅgo na hi sajyate, asito na vyathate na riṣyati;
abhayaṁ vai janaka prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya
yo no bhagavannabhayaṁ vedayase; namaste'stu;
ime videhāḥ, ayamahamasmī || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as Not this, not this, It is imperceptible, for It is never perceived; undecaying, for it never decays ; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka, said Yajnavalkya. Revered Yajnavalkya, said Emperor Janaka, may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!. [IV – II – 4]

Chapter 4 – 4 – 22 :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्थेशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुविधरण एषां लोका-नामसंभेदाय ; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यश्चेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ; या ह्येष पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अग्रह्यो नहि ग्रह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्गते, असितो न व्यथते, न रिष्यति ; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmichhete, sarvasya vaśī sarvasyeshānaḥ sarvasyādhipatiḥ; sa na sādhuṇā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokā-nāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇaṃ vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munir bhavati | etameva pravrajino lokamicchantāḥ pravrajanti | etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante, kiṃ prajāya kariṣyāmo yeṣāṃ no'yaṃātmāyaṃ loka iti; te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācāryaṃ caranti; yā hyeṣa putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi saṅgate, asito na vyathate, na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakara-vamiti, ataḥ kalyāṇamakara-vamiti; ubhe u haivaīṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for it is never perceived; undecaying for it never decays; unattached, for It is never attached; unfettered - It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. he conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Chapter 4 – 5 – 15 :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिषदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानीति ; यत्र त्वस्य सर्वमात्मैवा-भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिषदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानीति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अग्रह्यो न हि ग्रह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ paśyati, taditara itaraṃ jighrati, taditara itaraṃ rasayate, taditara itaramabhiṣadati, taditara itaraṃ śṛṇoti, taditara itaraṃ manute, taditara itaraṃ sprśati, taditara itaraṃ vijānāti; yatra tvasya sarvamātmavā-bhūt, tatkena kaṃ paśyet, tatkena kaṃ jighret, tatkena kaṃ rasayet, tatkena kamabhiṣadet, tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt? yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi saṅgate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the SELF, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for it is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Chapter 2 – 3 – 6 :

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
यथा पाण्डुविकम्, यथेन्द्रगोपः, यथान्यर्चिः, यथा
पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
तृतीयं ब्राह्मणम् ॥

tasya haitasya puruṣasya rūpam yathā mārājanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopah, yathāgnycih,
yathā puṇḍarikam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evaṁ veda. athāta ādeśaḥ na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣāṁ eṣa satyam ॥ 6 ॥

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]

- Atma is that which is left out after negating everything.
- Atma = Self or subject you can conceive the concept of a subject only because you have got an objective world in front of you.
- Atma is subject only from standpoint of the world.
- From the standpoint of itself, the word Atma can't be used.
- Mounam Vyakya – only way to express Atma.
- No subject – object contact because Atma is Paramartikam and world is Vyavaharikam.
- It is not Bound by Desa, Kala Vastu and it is free.
- Atma has no sorrow.
- This is wonderful Paramatma which Sakalya did not know.

Yajnavalkyas Question :

Chapter 3 – 9 – 28 :

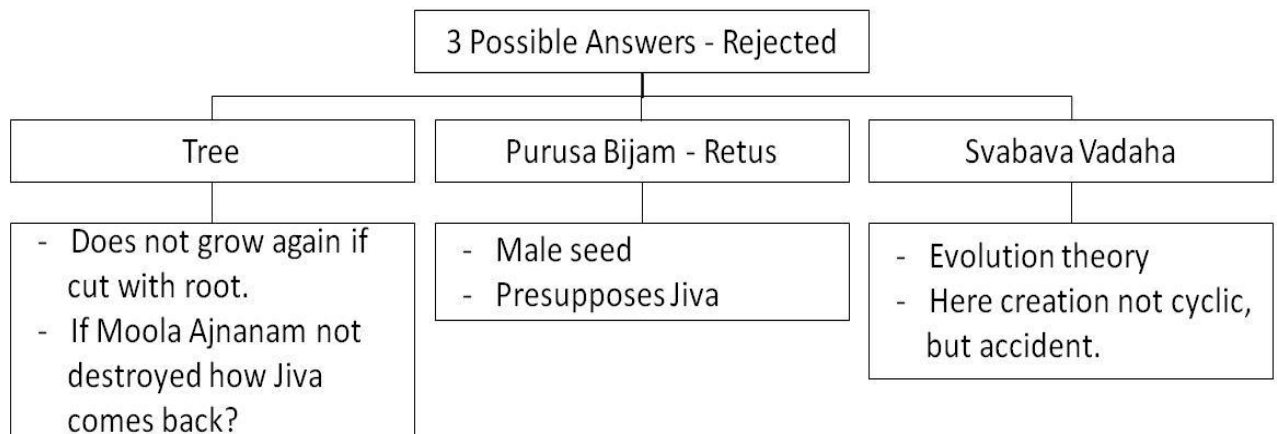
- What is the source of the Jiva?
- Total 7 Verses.
- Verse 1 – 3 – Tree – Jiva comparison.

Tree	Jiva
<ul style="list-style-type: none"> - Leaves - Twig - Sap (Utpatah) - Bark – 2nd layer - 3rd layer – bark - Wood (Dark – main part of tree) - Pith of wood 	<ul style="list-style-type: none"> - Hairs in the body - Skin - Blood (Udhiram) - Flesh (Sakaram) - Sinew – Tendons Fibre connecting bone + flesh. - Bone (Asti) - Marrow (Majja) soft white portion of bone.

Question :

- When tree is cut, tree grows again.
- When Jiva is destroyed during death or Pralayam, Jiva comes back with some origin.
- What is the source of Ajnani Jiva to come back again?

Answer :



3rd Case :

- All unexhausted Punya Papam will remain without fructification.
- Moral chaos in the creation, no order.

Question :

- What is the Moolam of Jiva, Samsara Vriksaha? Gita – Chapter 15.

Answer :

- Maya Sahitam Brahman.

Mandukya Upanishad :

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।
को न्वेन जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

sambhuter-apavadac-ca sambhavah pratisidhyate ।
konvenam janayed-iti karanam pratisidhyate ॥ 25 ॥

Again by the negation of the Creation (Sambhuti), the creation is refuted. Causality is Atman is denied again by such a statement as, who can cause it to pass into birth? [III – K – 25]

- Yajnavalkya has won over all the Brahmanas. Debate is over.

Yajnavalkya took all the cows to his house.

Words of Upanishad :

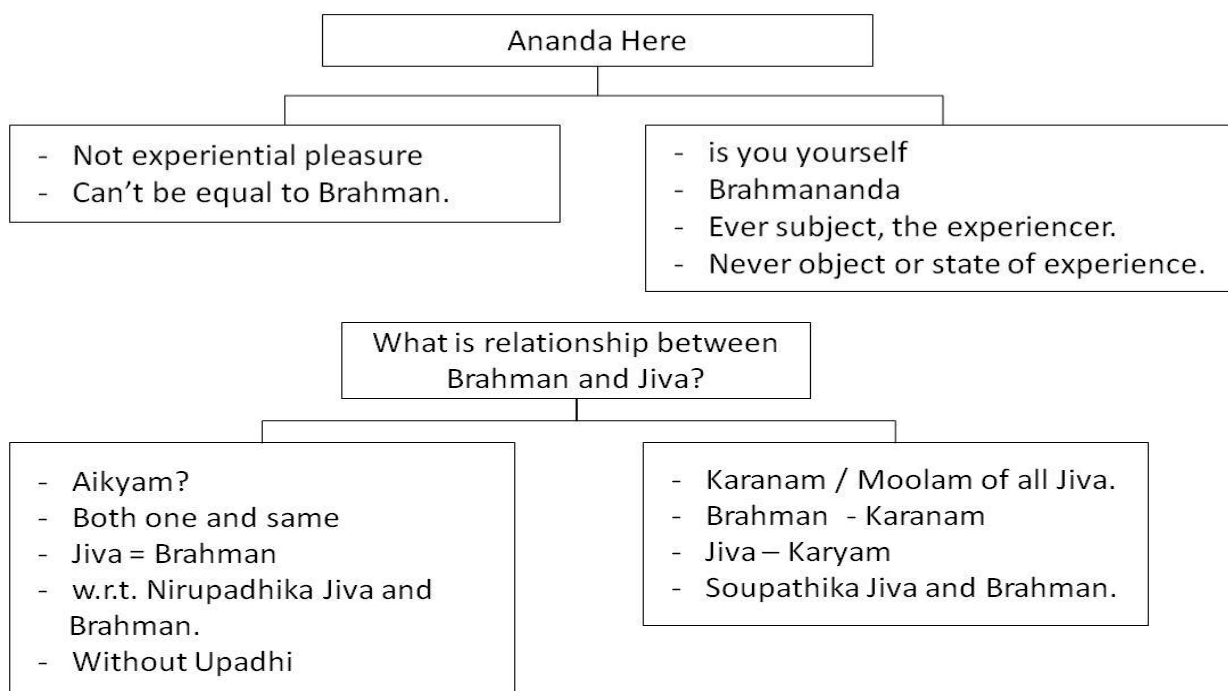
- Jagat Karanam Brahma = Vijnanam Anandam Brahma

↓ ↓

Chit Ananda

= Chid Ananda Brahma

Pramana Janya Jnanam	Vijnanam Here
<ul style="list-style-type: none"> - Vritti Jnanam rises in Intellect. - Intellectual knowledge. - In form of thought mode. - In Gita Vijnam = Intellectual process - Aham Brahman Asmi - Not eternally there, rises with a Pramanam or Guru. - Akhandakara Vritti Jnanam = Brahman Jnanam. 	<ul style="list-style-type: none"> - Eternal awareness, which is the illuminator of the intellect. - Can exist without the intellect. - Swarupa Jnanam. - Never rises - Brahman is Svarupa Jnanam - Nitya Jnanam - Objectless awareness.



- Vijnanam here means pure awareness, Nirvisesha Chaitanyam or Nirvisesha Chit.

Why Brahma Ananda not experiential pleasure?

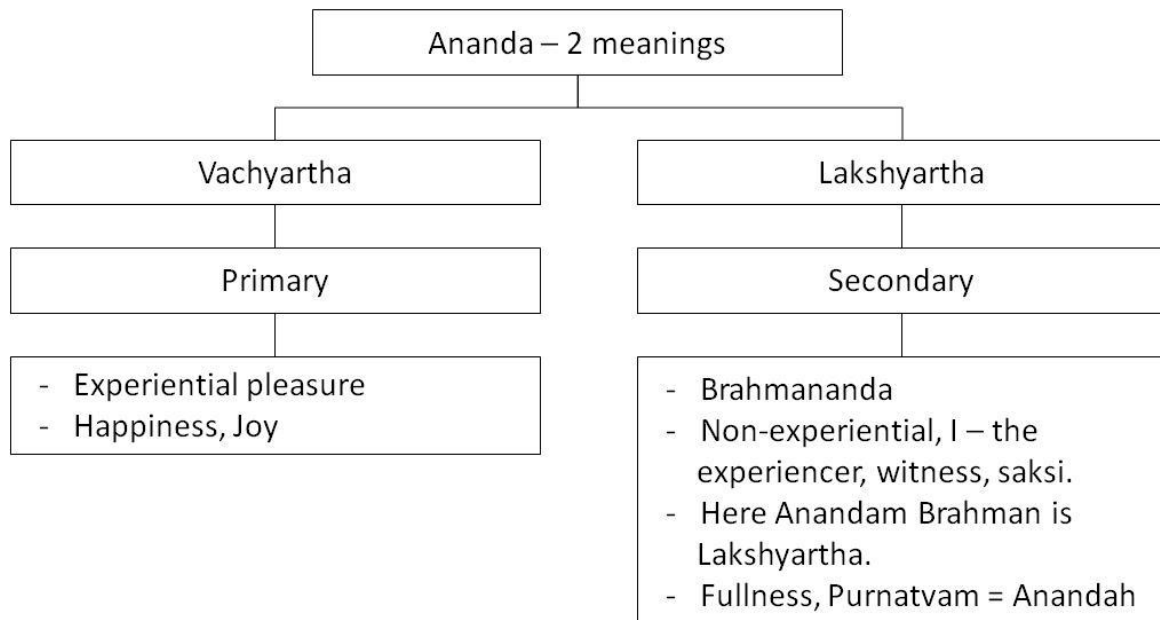
a) Brahman is never an object of experience, whereas all the experiential pleasures are objects of experience.

b)

Brahman	Experiential pleasure
<ul style="list-style-type: none"> - Nirvikara - Changeless 	<ul style="list-style-type: none"> - Subject to gradation - Savikaram

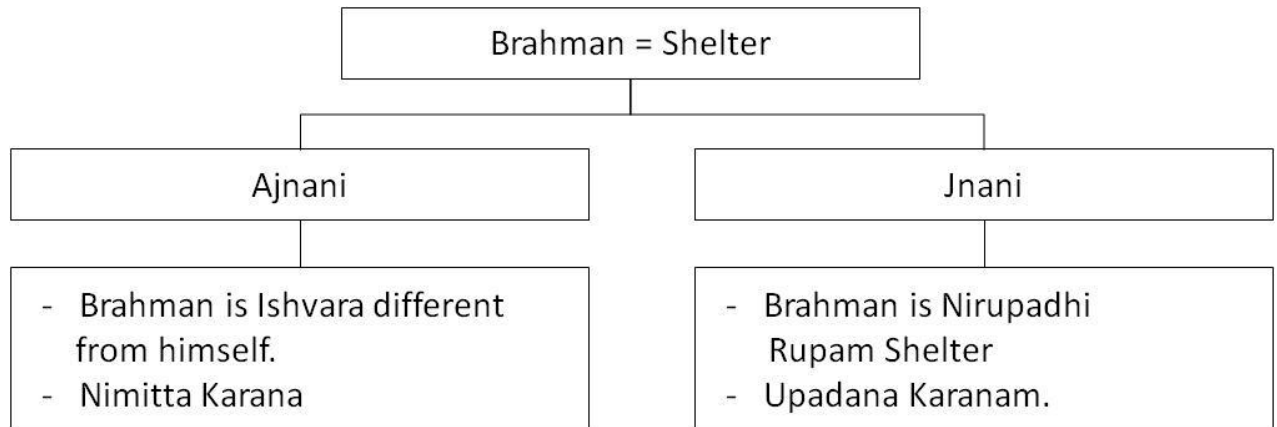
c)

Brahman	Experiential pleasure
<ul style="list-style-type: none"> - Anagama Payi - Brahma is free from arrival and departure. - Original Bimba Ananda is myself the experiencer. 	<ul style="list-style-type: none"> - Subject to arrival and departure. - All experiential pleasures are the Swarupa Ananda reflected in the mind (Pratibimba Ananda)



- Vijnana Anandam Brahman is of the nature of awareness and Brahman is of the nature of fullness and that Brahman I am.

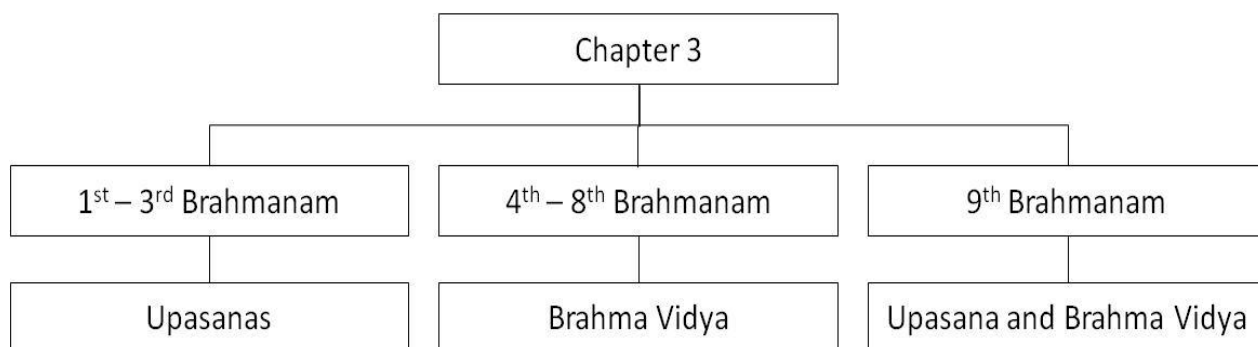
- For leading a vedic life Ishvara Karma Phala Dhata will take care – Karma Khanda – people.



Conclusion :

- Brahman is Moola for all the Jivas.

Summary



1) Asvala Brahmanam :

- Asvala – Challenger.
- Janaka arranges debate for finding greatest scholar with prize money of 1000 cows with gold capped horns.
- | | | |
|---|---|--------------------------------------|
| <ul style="list-style-type: none"> • 4 Karma Anga Upasanas • 4 Sambath Upasanas | } | Leads one to Hiranyagarbha not Moksa |
|---|---|--------------------------------------|
- Karma Anga Upasanas are meditations practiced as part of Ritual for which Brahma Lokam is the phalam.
- Sambath Upasanas are meditations in which ordinary seen as extraordinary.
- Idol as god.

2) Arthabagha Brahmanam :

- Hiranyagarbha is limited, conditioned and limited by his organs and objects.

Organs	Objects
Grahas	Adhigraha

- Through knowledge alone one gets Moksa.

3) Bujjyu Brahmanam :

- Brahma Loka – dimention – limited.

4) Ushasta Brahmanam :

- Brahma Vidya starts here.

Definition of Brahman :

Chapter 3 – 4 – 1 & 2 :

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ ; याज्ञवल्क्येति होवाच,
यत्साक्षादपरोक्षब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व
इति ; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्-
न्तरः ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन
व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त
आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १ ॥

atha hainam uṣastas cākṛāyaṇaḥ papraccha: yājñavalkya,
iti hovāca, yat sāksād aparokṣād brahma, ya ātmā sarvāntaraḥ,
tam me vyācakṣveti. eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya,
sarvāntaraḥ. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyāniti
sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Usasta, the son of Cakra, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all. [III – IV – 1]

स होवाचोषस्तश्चाक्रायणः, यथा चिन्मयात्, असौ गौः,
असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति ; यदेव
साक्षादपरोक्षब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं
मन्वीथाः, न चिन्नातेर्विज्ञातारं विजानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपराराम ॥ २ ॥

sa hovācōṣastaścākṛāyaṇaḥ, yathā vibhūyāt, asau gauḥ,
asāvaśva iti, evamevaitadvyapadiṣṭaṁ bhavati; yadeva
sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, tam me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaraḥ ?
na dṛṣṭerdrasṭāraṁ paśyeh, na śruteḥ śrotāraṁ śṛṇuyāt, na matermantāraṁ
manvīthāḥ, na vijñātervijñātāraṁ vijāniyāḥ | eṣa ta ātmā sarvāntaraḥ,
ato'nyadārtaṁ | tato hoṣastascākṛāyaṇa upararāma || 2 ||

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

5) Kahola Brahmanam :

- Atma – Brahman aikyam revealed.
- Sravanam, Mananam, Nididhyasanam is direct Sadhana.

Chapter 3 – 5 – 1 :

अथ हैनं कडोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच,
यदेव सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;
एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽश्नायापिपासे शोक मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं
विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचार्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्यं बाल्येन तिष्ठामेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेष्टश्च एव, अतोऽन्यदार्तम् ।
ततो ह कडोलः कौषीतकेय उपराराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sāksādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ
viditvā brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyam ca pāṇḍityaṃ ca nirvidyātha munīḥ, amauṇaṃ ca mauṇaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ? yena syātteneṣṭaśca eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kusitaka, asked him, Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? that which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. There upon Kahola, the son of Kusitaka, kept silent. [III – V – 1]

6) Gargi Brahmanam :

- Analysis of Sarvantarah, inner essence.
- Brahman Loka is the inner essence.
- Next is Brahmaji – Hiranyagarbha, not available for logical discussion.

7) Uddalaka Antaryami Brahmanam :

Hiranyagarbha	Ishvara
Sutram	Antaryami / Akasa

Chapter 3 – 7 – 2 :

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै
गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि
संद्ग्धानि भवन्ति; तस्माद्दे गौतम पुरुषं प्रेतमाहुर्व्य-
संक्षिप्तास्याङ्गानीति; वायुना हि गौतम सूत्रेण संद्ग्धानि
भवन्तीति; एवमेवैतद्याहचक्ष्य, अन्तर्यामिणं ब्रूहीति ॥ २ ॥

sa hovāca vāyur vai, gautama, tat sūtram; vāyunā vai,
gautama, sūtreṇāyam ca lokaḥ paraś ca lokaḥ sarvāṇi ca bhūtāni
saṃdr̥gdhāni bhavanti, tasmād vai, gautama, puruṣam pretam
āhuḥ vyasramṣiṣatāsyāṅgānīti; vāyunā hi, gautama, sūtreṇa saṃdr̥gdhāni
bhavantīti. evam etat, yājñavalkya, antaryāmiṇaṃ brūhīti || 2 ||

He said, Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu. Quite so, Yajnavalkya. Now describe the Internal Ruler. [III – VII – 2]

Chapter 3 – 7 – 15 :

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं
सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्,
यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्या-
म्यमृतः—इत्यधिभूतम् ; अथाभ्यात्मम् ॥ १५ ॥

yaḥ sarveṣu bhūteṣu tiṣṭhan sarvebhyo bhūtebhyo'ntaraḥ,
yaṁ sarvāṇi bhūtāni na viduḥ, yasya sarvāṇi bhūtāni śarīram,
yaḥ sarvāṇi bhūtānyantaro yamayati, eṣa ta ātmāntaryāmyamṛtaḥ—
ityadhibhūtam; athādhyātmam || 15 ||

He who inhabits all beings but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body. [III – VII – 15]

Chapter 3 – 7 – 23 :

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद,
यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति,
एष त आत्मान्त-र्याम्यमृतः ; अदृष्टो द्रष्टा,
अश्रुतः श्रोता, अमतो मन्ता, अवि-ज्ञातो विज्ञाता ;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता,
एष त आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम् ;
ततो ह्योद्दालक आरुणिरुपराराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntaraḥ, yaṁ reto na veda,
yasya retaḥ śarīram, yo reto'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣṭo draṣṭā,
aśrutaḥ śrotā, amato mantā, avijñāto vijñātā.
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam.
tato hoddalāka āruṇir upararāma || 23 ||

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the witness; He is never hears, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]

8) Gargi – Akshara Brahmanam :

- Hiranyagarbha is essence of Brahma Loka.
- Ishvara essence of Hiranyagarbha.
- Aksharam essence of Ishvara.
- Aksaram is Sarvantarah.
- Upto Ishvara Sagunam, Aksaram is Nirgunam.

Chapter 3 – 8 – 7 to 11 :

3 – 8 – 7 :

स होवाच, यदूर्ध्वं गार्गी दिवः, यदवाक् पृथिव्याः,
यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च
भविष्यच्च-त्याचक्षते, आकाश एव तदोतं च प्रोतं चेति,
कस्मिन्नु खल्वकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

sa hovāca, yadūrdhvaṁ gārgi divaḥ, yadavāk pṛthivyāḥ,
yadantarā dyāvāpṛthivī ime, yadbhūtaṁ ca bhavacca
bhaviṣyaccetyācakāśate, ākāśa eva tadotaṁ ca protaṁ ceti,
kasminnu khalvākāśa otaśca protaśceti || 7 ||

He said, That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether. By what is the unmanifested ether pervaded? [III – VIII – 7]

3 – 8 – 8 :

स होवाच, एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिचदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलीहितमन्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti,
asthūlam, anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam,
atamaḥ, avāyva anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam,
aśrotram, avāk, amanaḥ, atejaskam, aprāṇam, amukham,
amātram, anantaram, abāhyam; na tad aśnāti kiñ cana,
na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

3 – 8 – 9 :

एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ
विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गी
धावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य
प्रशासने गार्गी निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा
श्रुतवः संवत्सरा इति विधृतास्तिष्ठन्ति ; एतस्य वा अक्षरस्य
प्रशासने गार्गी प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः
पर्व- तेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु ; एतस्य वा
अक्षरस्य प्रशासने गार्गी ददतो मनुष्याः प्रशंसन्ति, यजमानं
देवाः, दर्वी पितरोऽन्वायन्ताः ॥ ९ ॥

etasya vā akṣarasya praśāsane, gārgī, sūryācandramasau
vidhṛtau tiṣṭhataḥ; etasya vā akṣarasya praśāsane, gārgī,
dyāvāpṛithivyau vidhṛte tiṣṭhataḥ; etasya vā akṣarasya
praśāsane, gārgī, nimeṣā, muhūrtā, ahorātrany, ardhamaśā, māśā,
ṛtavaḥ, saṁvatsara iti. vidhṛtās tiṣṭhanti; etasya vā akṣarasya
praśāsane, gārgī, prācya'nyā nadyaḥ syandante śvetebhyaḥ
parvatebhyaḥ, pratīcya'nyāḥ, yāṁ yāṁ cā diśam anu; etasya vā
akṣarasya praśāsane, gārgī, dadato manuṣyāḥ praśaṁsanti; yajamānaḥ
devāḥ, darvīṁ pitaro 'nvāyantaḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the white mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings (Darvihoma). [III – VIII – 9]

3 – 8 – 10 :

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते
तपस्तप्यते बहूनि वर्षसहस्राणि, अन्तर्धदेवास्य तद्भवति ;
यो वा एतदक्षरं गार्ग्यविदित्वास्माह्लोकात्प्रैति स कृपणः;
अथ य एतदक्षरं गार्गी विदित्वास्माह्लोकात्प्रैति स ब्राह्मणः ॥ १० ॥

yo vā etadakṣaram gārgyaviditvāsmimlloke juhohiti yajate
tapastapyate bahūni varṣasahasrāṇi, antavadevāsya tadbhavati;
yo vā etadakṣaram gārgyaviditvāsmāllōkātpṛaiti sa kṛpaṇaḥ;
atha ya etadakṣaram gārgī viditvāsmāllōkātpṛaiti sa brāhmaṇaḥ ॥ 10 ॥

He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this immutable, is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman. [III – VIII – 10]

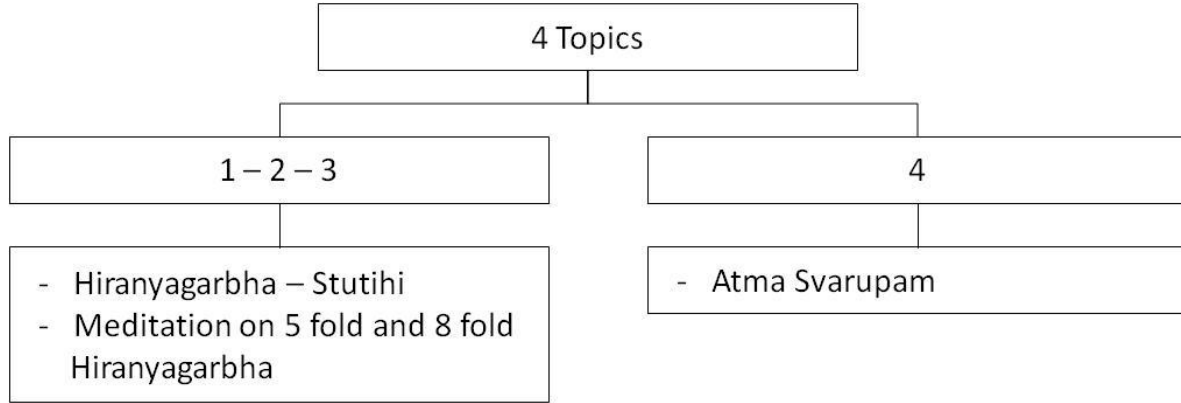
3 – 8 – 11 :

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgī, adṛṣṭam draṣṭṛ, aśrutam, śrotr, amatam
mantr, avijñātam vijñātr, nānyad ato'sti draṣṭṛ, nānyad ato'sti
śrotr, nānyad ato'sti mantr, nānyad ato'sti vijñātr;
etasmin nu khalv akṣare, gārgī, ākāśa otaś ca protaś ca. ॥ 11 ॥

This Immutable, O Gargi, is never see but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]

9) Sakalya Brahmanam :



Chapter 3 – 9 – 26 :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नु अपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नु उदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्गते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasmin nu tvam cātmā ca pratiṣṭhitau stha iti. pkasmin nu tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nu apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn udānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agrhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi saṅgyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tām puruṣān niruhya pratyuhyātyakrāmat, tam tvā aupaniṣadam puruṣam prcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsy parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

- Definition of Atma.

Chapter 3 – 9 – 28 - 7 :

जात एव ; न, जायते, कोन्वेन जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥

jāta eva; na, jāyate, ko nvenam janayetpunah ||
vijñānamānandaṁ brahma, rātir dātuh parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 || 28 ||

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 – 9 – 28(7)]

- Definition Vijnanam Anandam Brahman.

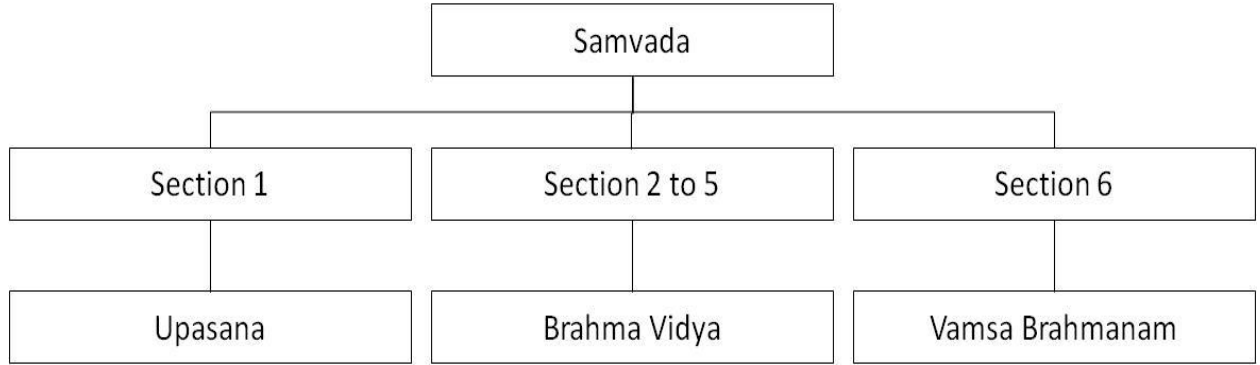


CHAPTER 4



6 Sections – 92 Verses

Chapter 4
Vadha Pradhana Yukti
Janaka – Yajnavalkya



1st Brahmanam
Om Kham Brahmanam
Shadacharya Brahmanam

Question :

- What have you learnt from different Acharyas?

Answer :

- 6 lessons – Saguna Brahman.
- Teaching incomplete.
- I will complete it.

2nd Brahmanam

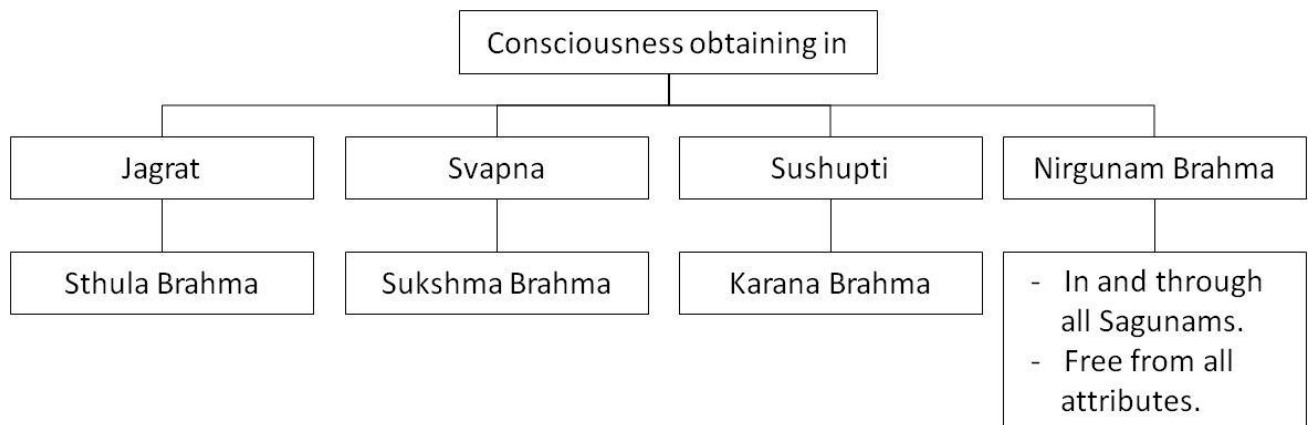
Koorcha Brahmanam

Question :

- Suppose a person follows 6 Upasanas of 1st Brahmanam, where will he go?

Answer :

- Person comes to Vedanta and attains Jivan Mukti here.
- Or if a person dies as Upasaka, will go to Brahma Loka, get Jnanam and get Mukti.
- Chatuspad Brahma through Avastha Traya Vichara.



a) Awareness plus 3 states.

- Waker, dreamer, sleeper – consciousness associated with 3 states of mind.

b) Consciousness without any association.

- Awareness minus 3 states, without Desa, Kala, Vastu.
- Once absolute awareness becomes associated with any state, it becomes relative.
- Awareness by itself is absolute.
- Can't have Sthoola Prapancha without waker.
- To remove Sthoola Prapancha, you have to become dreamer or sleeper.

- Sthoola Prapancha without waker impossible.
Waker without Sthoola Prapancha impossible.
- Therefore waker + Sthoola Prapancha Mithunam – couple.
- 1st / 2nd / 3rd Pada – Married couples.
- 4th Pada – Noncouple Sanyasi.

Waker	Sthoola Prapancha	Couples Name
Bogta	Bogyam	<ul style="list-style-type: none"> - Bogta – Bogyam - Visva – Virad - Indrah - Indrani

- Speaker located in Right eye.
- Indrani : Chaitanyam in left eye.
- 90% of knowledge from right eye.
- Right side stronger than left one.
- Similarly – 2nd / 3rd Padas.
- Subject object relationship clear in waking, less clear in Dream, unmanifest in Sleep.
- In sleep, no Vyasti – Samasti – everything becomes one Pragyanagana.
- Wall dividing internal and external world is broken in sleep state.
- Consciousness associated with Nirvikalpa or indivisible condition.
- It is called Avidya, Agyanam, Blankness.
- Atma associated with total Blankness is Tiritiya Pada.

4th Pada :

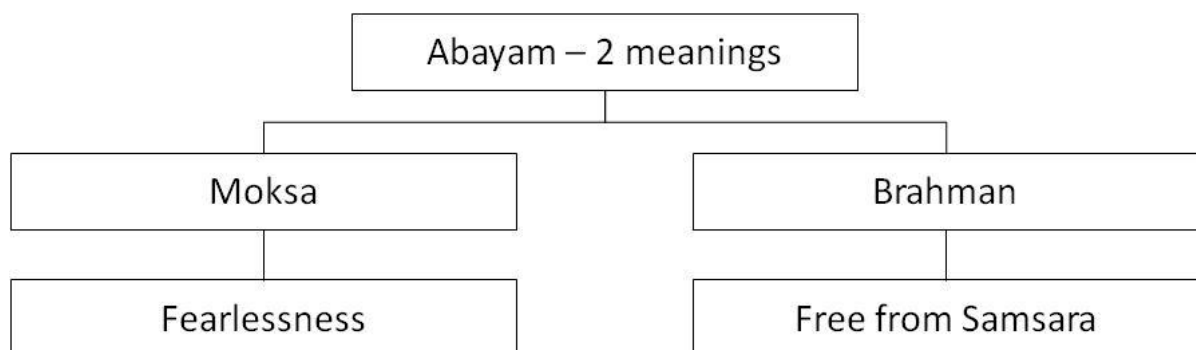
- Atma as it is, absolute, Turiyam.
- Neither Bogta or Bogyam, neither Vyasti or Samasti.
- Can't be positively conveyed, Neti Neti.
- Ever the subject experiencer, never the object – experienced.

3rd Pada :

- Don't experience duality.
- Duality in potential form.
- Experiential non-duality.
- Will not give Moksa as duality is potentially there.
- In Samadhi state, duality is in potential form.

Turiyam :

- Duality is not potentially there.
- Duality negated as false, permanently absent.
- I am not associated with duality in manifest form – Jagrat and Svapna, and in unmanifest form – Sushupti.
- Turiyam is not a state acquired but nature of myself understood. I do not have duality in 3 periods of time – in manifest form or unmanifest form.
- Asangah is my nature. You need not give up anything, but understand that you are ever free from duality and you are ever free from sorrow.
- You attain fearlessness because you have understood the teaching.



- Understanding itself is Moksa.

Chapter 4 – 2 – 4 :

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः,
 प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदीचः प्राणाः,
 ऊर्ध्वा दिगुर्ध्वाः प्राणाः, अवाची दिगवाचः प्राणाः,
 सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ;
 अमृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति ;
 अभयं वै जनकं प्राप्नोतीति होषाच्च याज्ञवल्क्यः ।
 स होषाच्च जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य
 यो नो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ;
 इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdakṣiṇe prāṇāḥ,
 pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudīcaḥ prāṇāḥ,
 ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ,
 sarvā diśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā;
 agrhyo na hi grhyate, aśīryo nahi śīryate,
 asaṅgo na hi sajyate, asito na vyathate na riṣyati;
 abhayaṁ vai janaka prāpto'sīti hovāca yājñavalkyaḥ ।
 sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya
 yo no bhagavannabhayaṁ vedayase; namaste'stu;
 ime videhāḥ, ayamahamasmī || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as Not this, not this, It is imperceptible, for It is never perceived; undecaying, for it never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka, said Yajnavalkya. Revered Yajnavalkya, said Emperor Janaka, may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!. [IV – II – 4]

- Aham Asangah Asmi.
- As Turiyam I have no Samsara.
- As Turiyam I am Mukta Asmi.
- You have taught me Abayam Brahma.
- I offer kingdom and myself as Guru Dakshina says – Janaka.

3rd Brahmanam

Swayam Jyoti Brahmanam

- Biggest Brahmanam in Brihadaranyaka Upanishad.
- Most important.
- Best Brahmanam of Upanishad.
- Atma revealed as self-effulgent one.
- Janaka repeated Agnihotra ritual like Nachiketa and got a boon to ask any question at any time to Yajnavalkya.
- Sureshvaracharya Vartikam – Analysis of Shankara Bashyam with 12000 Slokas.

Chapter 4 – 3 – 2 :

याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति । आदित्यज्योतिः
सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते
कर्म कुरुते विपल्येतिति ; एवमेवैतद्याज्ञवल्क्य ॥ २ ॥

yājñavalkya, kiṁ-jyotiḥ ayam puruṣa iti. āditya-jyotiḥ,
samrāt, iti hovāca, ādityenaivāyaṁ jyotiṣāste, palyayate,
karma kurute, vipalyetīti. evam evaitat, yājñavalkya ॥ 2 ॥

Yajnavalkya, what serves as the light for a man? The light of the sun, O Emperor, said Yajnavalkya, it is through the light of the sun that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 2]

Question :

- What is the light with the help of which human beings function?
With what help of light human beings transact their business with the world.

Answer :

- Adhitya Jyoti.

Question :

- What happens after sun sets?

Answer :

- Light from Moon.

Question :

- What happens when sun + moon set, not there?

Answer :

- Light from Agni, fire.

Question :

- What happens when fire is gone?

Answer :

- Person uses Vak – Sabdah. Words – become light.
- Gandrah – Agarbatti – Puja room here.
- Dog barks, sound of lizard or cow, and person moves in that direction.
- Sabdah Rekah – shoot by hearing sound.

Question :

- Suppose all 4 external Jyotis are not available, as in Svapna.
- 4 Jyotis belong to Bahya Prapanca with what light transactions take place in Svapna?

Chapter 4 – 3 – 6 :

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते,
शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति ;
आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

astam ita āditye, yājñavalkya, candramasy astam ite,
śānte agnau, śāntāyām vāci, kiṁ-jyotir evāyam puruṣa iti.
ātmaivāsya jyotir bhavati, ātmanaivāyam jyotiṣāste,
palyayate, karma karute, vipalyeti iti ॥ 6 ॥

When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 6]

Answer :

- Antara Jyoti – witness consciousness, internal light which illumines the dream.
- In waking, Bahya Jyoti and Antara Atma Jyoti both available. We don't know what gives the light.
- In Svapna no mixing up.
- Hence Svapna is taken to reveal Swayam Jyoti Atma.

Chapter 4 – 3 – 7 :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त- ज्योतिः पुरुषः ;
स समानः सन्नभौ लोकावनुसंचरति, ध्यायतीष लेलायतीष ;
स हि स्वप्नो भूत्वेमं लोकमति- क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy antarjyotiḥ puruṣaḥ
sa samānaḥ sann ubhau lokāv anusañcarati, dhyāyatīva lelāyatīva,
sa hi svapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.) [IV – III – 7]

Question :

- Which is the conscious being, which is the light of Consciousness?

Answer :

- Light is that in the presence of which things are known and in the absence of which things cannot be known.
- Sense organs and mind are lights.
- Every Pramanam is light.
- Consciousness is the ultimate light because all the others can serve as lights only if Atma is there.
- Mind becomes the light because of borrowed consciousness of the Atma.
- Sense organs become light because of borrowed consciousness from the mind.
- Mind makes sense organs the light.
- Sense organs make the sun-moon-as the light.
- Sun can illumine a thing only if eyes are functioning.
- Atma is Jyotih, light of consciousness and which is Purusah, means Purnah Sarvagata.
- It pervades all individuals and in between the individuals.
- Even though all pervading, it is available for recognition only in one place “the Mind” of an individual.
- Heart is location of the mind, not the brain.

- Consciousness is witness of all the thoughts as well as the absence of all the thoughts.

Atma Bodha :

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।
तद्रूपसिद्धिं विद्यादात्मानं राजवत्सदा ॥

*Dehendriya Mano Buddhi Prakrutibhyo Vilakshanam
Tadvrutti Sakshinam Vidya Atmaanam Raajavat Sada*

Realize Atman to be distinct from the body, sense-organs, mind, buddhi, and non-differentiated Prakrti, but the witness of their functions, comparable to a king. [Verse 17]

Paramartika Atma	In Empirical world Vyavaharika Prapancha
<ul style="list-style-type: none"> - Absolute Consciousness - Chit Jyoti 	<ul style="list-style-type: none"> - Chidabasa - Jivatma - Chidabasa becomes one with Buddhi, called Vijnana Maya.

- Chidabasa is as though Buddhi, because it has become inseparably one.
- Buddhi biography becomes Chidabasas Biography.
- I am Chit who am obtaining amidst Karya – Karana Sangatah. I am the illumining Buddhi.
- Chit has become located, limited as Chidabasa.

Chaitanyam	Buddhi	Chidabhasa
<ul style="list-style-type: none"> - No location - No travel 	<ul style="list-style-type: none"> - Located - Limited 	<ul style="list-style-type: none"> - Located - Jivatma - Travels to different lokas.

- Light available inside the Buddhi is Paramatika Tattvam, the absolute reality. It is different from all organs.

Table	Body
<ul style="list-style-type: none"> - No Chidabhasa 	<ul style="list-style-type: none"> - Chidabhasa - Reflected Consciousness is located - Chidabasa Sahita Buddhi is Jivatma, Ahamkara, Pramata, Karta, Bogta.

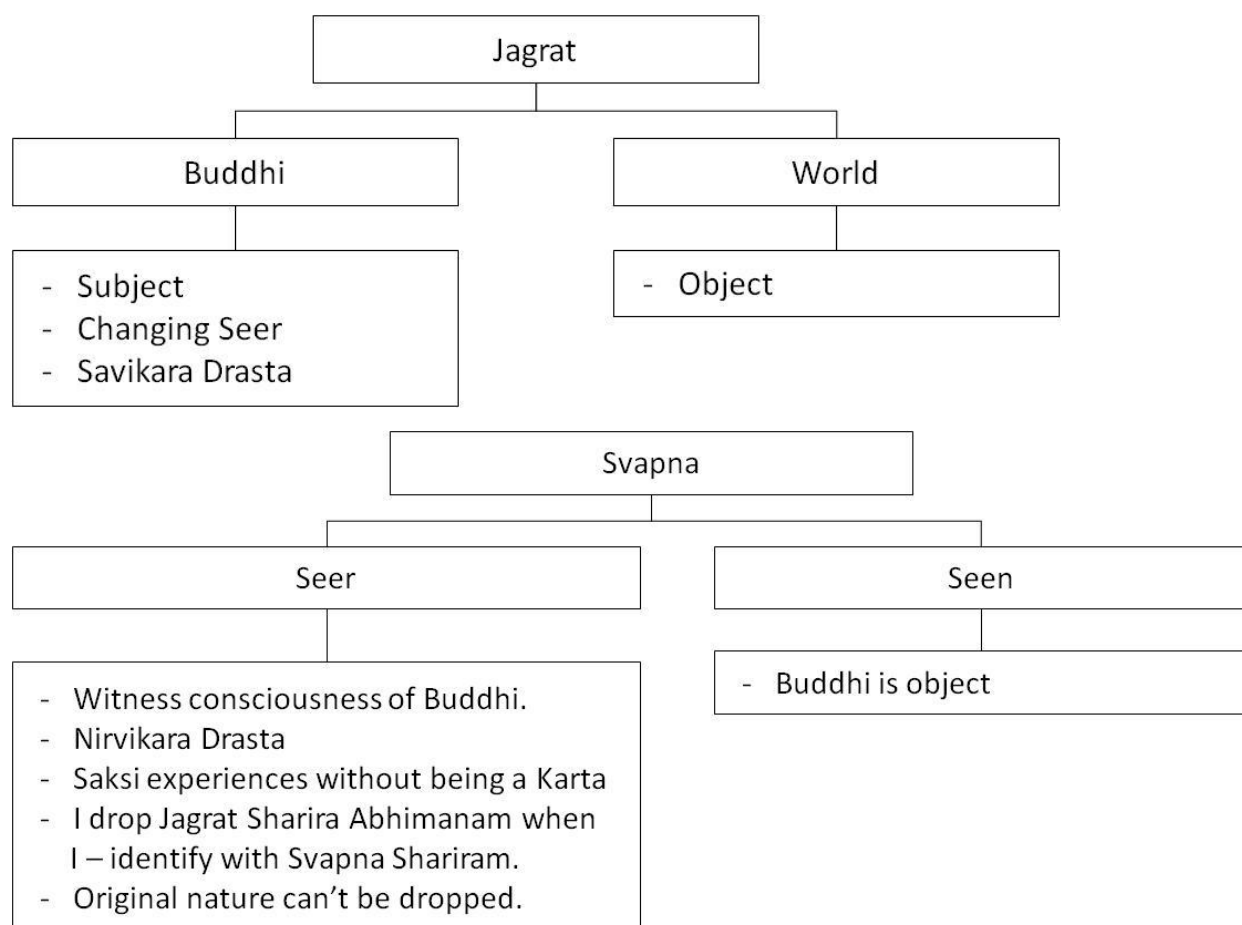
All activities :

a) Jaayati means Jaanati – knowing – Jnanindriyam.

b) Lelayati means to move or act – functioning Karma – Indriyam.

Anatahkarana	Prana
<ul style="list-style-type: none">- Supports Jnana Indriyams- Listening	<ul style="list-style-type: none">- Supports Karma Indriyam- Writing

- I – the Paramatma do not do anything or know anything.
- I have neither the knowing function or doing function.



- My Physical form



Incidental

Dropped in dream

- Body is temporary dress I am wearing.
- Similarly Svapna Shariram dropped in waking up.

- Physical forms are used and dropped. I am not physical form at all. It only facilitates transactions.
- During sleep undress and sleep.
- Atma Jyoti is not Bahya Jyoti but Antara Jyoti, the inner light and it is different than the body.

Bahya Jyotih	Antara Jyotih
<ul style="list-style-type: none"> - Perceptible to sense organs - Boutikam, made of 5 elements. - Material in nature. 	<ul style="list-style-type: none"> - Not Indriya Gocharam - Spiritual light of Consciousness within. - Non-material

Carvaka :

- Consciousness is property of Body not separate light.
- Consciousness does not exist separate from body.
- Strong Pratyaksha Pramanam, yours is inferential Pramanam.

Shankara :

- If body is the Consciousness principle, dream and memory cannot take place.
- In dream and memory we experience things without using the medium of the body and the sense organs.
- Death should never happen if body had innate consciousness.
- Consciousness is not innate nature of the body.
- No common factor connecting 5 sense organs and perceptions.
- There is someone who is behind writing and hearing which is functioning through both organs.

Charvaka :

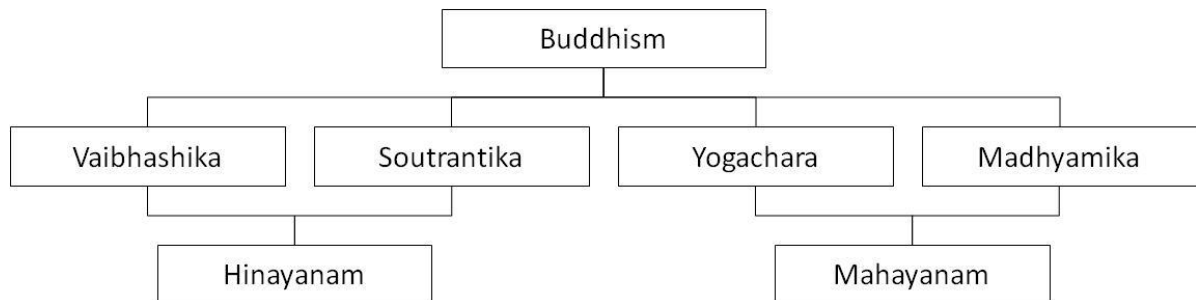
- Light must be Bautikam not spiritual.

Upakaraka	Upakaryam
<ul style="list-style-type: none"> - Helper - Sunlight 	<ul style="list-style-type: none"> - Helped - Eyes – both Bautika

Shankara :

- 2 members need not be of same specie :

<ul style="list-style-type: none">- Fire (Agni)- Lightening (Fire)- Human- Boudhika (Vyavahara)	<ul style="list-style-type: none">- Fuel (Prithvi)- Rainy clouds (Water)- Cow Plant- Aboutika (Chaitanyam)
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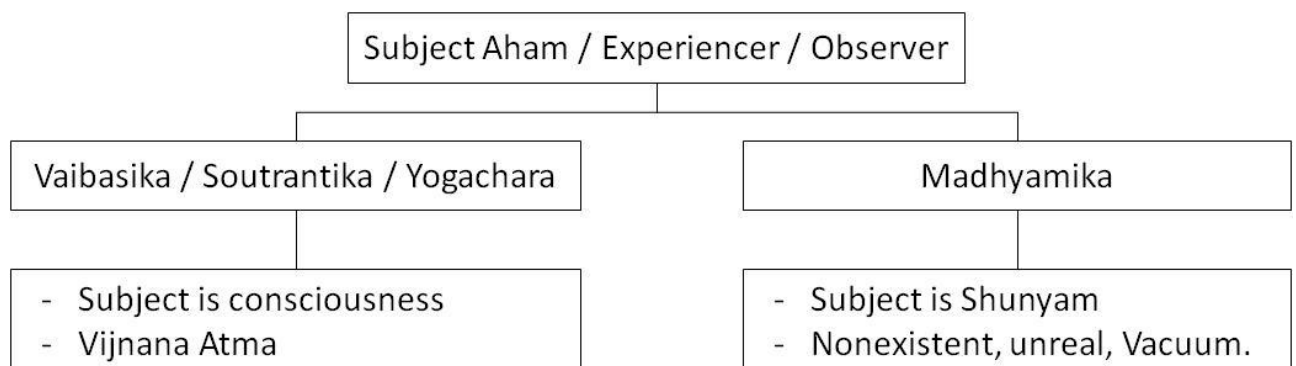


Vaibasika :

- Object is real, perceptible, seen.

Soutrantika :

- Object is real, inferable, can't see, see only image in mind.
- Yogachara, Madhyamika and Advaitam object unreal.



3 Groups say :

- Consciousness is Kshanigam – momentary, fleeting – like river flow.
- **Kshaniga Vijnanam :**
 - Vritti Jnanam
 - Pravaga Rupancha, fleeting.
 - Not Atma
 - Buddhi not Atma.

Some Buddhists say :

- Sunyavada is absence of the world in Brahman.

Shankara :

- Buddhi is not Atma because Buddhi has got an illuminator, knower different from Buddhi.
- Buddhi not ultimate knower, it is known entity.
- Illuminator of Buddhi is called Atma.

Vaibashika and Soutrantika :

- Light illumines other objects and itselfs, elf illumining.
- Buddhi illumines world and itself.
- Light can't be subject illuminator and object illumined.
- In illumination there is conversion from Avruta (covered) Avasta to Anavrtua (uncovered) Avasta.
- Light known by Consciousness, knower different from itself.
- Atma never Basyah Atma, never illumined object, it is self evident, self – effulgent.
- Atma is illumination itself.

Buddhist :

- Atma has no instrument, how can it illumine?

Shankara :

- Owls without instrument of light see everything.
- Instrument not a must.

Yogachara :

- No external world at all, it is only illusion, like dream objects.
- In dream no external world, all thought similarly in waking.
- No world other than Buddhi.
- All are Kshanika Vijnanam.

Shankara :

1st Dosha : Pratyavijnya Asambavaha

- All transactions become meaningless.
- Sadhana, Sadhyam, Kshanigam, no teaching.
- 1st time cognition – Pratyaksham.
- We have Pratyavijnya – means recognition, cognising same object 2 times.
- In recognition, object in front, not memory.
- Recognition is proof for continuity of object and subject.
- Cognition connects to the present alone.
- Recognition connects past and present.
- In kshanigam no continuity possible. Everything fleeting. According to them, object is in form of Kshaniga Vijnanam.

Example :

- Saha Ayam Devadatta

↓ ↓

Past Present

- Recognition in the form of Soyam Devadatta.

Kshanigam :

- Recognition does not indicate continuity.
 - One past Kshaniga Vijnana Devadatta and one present Kshaniga vijnana Devadatta. Recognise because they are similar.
- Recognition is Brahma, error.

Shankara :

2nd Dosha : Sadrishya Asambavah.

- Similarity can't exist in your Matam.
- One who talks of past and present must exist in both past and present.

- If subject is Kshanigam, who will talk about similarity?
- Present subject can't know past object, who will compare?

3rd Dosha : Mamata Adhi Asambavah

- Possessive adjectives can't exist in your Matam. 2 objects can't coexist.

4th Dosha : Vyabadesa Asambava

- You cannot name any object.
- Object and name 2 Kshanigams.

5th Dosha : Virutta Anegacha Asambavaha Dosha

- All objects must become attribute of consciousness.
- How can opposite attributes belong to one consciousness.

Yogachara :

- Opposite attribute only impurity of Vijnanam which we have to eliminate.
- Removal is Moksa.

Shankara :

- Impurity not possible in your Matam.
- A thing other than itself is impurity.
- Water does not have impurity of water.
- Impurity is always extraneous.

5) Anirmoksha Prasanga :

- If impurity is also Kshanika Vignanam, impurity can't be removed.
No Moksa possible.
- Therefore Buddhi is not Atma.
- Atma is something other than Buddhi.
- Which is Nitya Vijnanam.
- Yogachara and Advaitam both say Vijnanam is Atma with no objects.

4th Branch :

- Sunyavada – buddhism – Madhyamika buddhism.

Shankara :

- It is Sarva Pramana Virodhah.

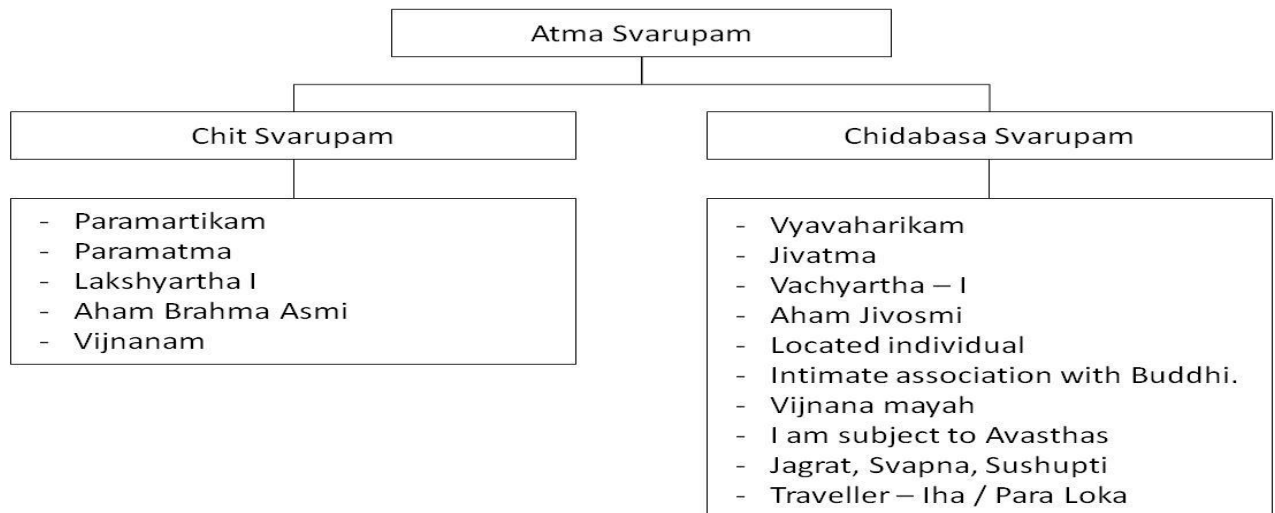
Yogachara	Advaitam
<ul style="list-style-type: none">- One Atma, no objects- Vijnanam is subject no object.- Kshanika Vijnanam is subject, no object.	<ul style="list-style-type: none">- One Atma, no object.- Vijnanam is subject, no object.- Nitya Vijnanam is subject, no object.

Shankara to Sunyavadin :

- All Pramanams give the knowledge of Asti and Asti not Nasti and Nasti.
- You can't take of nonexistence.
- There has to be a substratum as existent entity for error.
- Require existent talker.

6th & 7th :

- Carvaka and Baudha Khandanam took place.
- I am not body, buddhi, I am Swayam Jyotih different from the buddhi.
- 2 other features of Swayam Jyoti in 7th Mantra.
- Paramartika feature – Chit Svayam.
- Its own Vyavaharika feature Chidabasa Svarupam.



Chapter 4 – 3 – 8 :

स वा अयं पुरुषो जायमानः—शरीरमभिसंपद्यमानः
—पाप्मभिः संसृज्यते ; स उत्क्रामन्—म्रियमाणः—
पाप्मनो विजहति ॥ ८ ॥

sa vā ayam puruṣo jāyamānaḥ, śarīram abhisampadyamānaḥ
pāpmabhiḥ saṁsṛjyate, sa utkrāman, mriyamānaḥ
pāpmano vijahāti ॥ 8 ॥

That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils. [IV – III – 8]

- Paramatma has come down to level and plays role of Jivatma.
- Reflected is constantly born – Jayamanah.
- Janthu – one who takes repeated births.
- Death defined as Ukraaman, quitting the body, constantly associated and disassociated with organs (Papma).
- In 7th Mantra, Atma introduced as self effulgent Atma which is different than body – mind complex.
- Original nature is mixed with mind as Vyavaharika Jiva.
- 7th Mantra both chit and Chidabasa referred as Jyotih - Paramartika Svarupam.
- When Vijnamaya is used, it is Jiva Svarupam.
- Body is product of Punyam and Papam, Samsara Karanam.

Chapter 4 – 3 – 9 :

तस्य वा पतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च
परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये
स्थाने तिष्ठते उभे स्थाने पश्यति—इदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-
भयान्पाप्मन आनन्दंश्च पश्यति ; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं
निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं
पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca
para-loka-sthānaṁ ca; sandhyam tṛtīyam svapna-sthānam; tasmin sandhye
sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca
atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya,
ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti,
asya lokasya sarvāvato mātṛām apādāya, svayaṁ vihatya, svayaṁ
nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyaṁ
puruṣaḥ svayaṁ-jyotir bhavati ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light - and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Dream – Sandhya Sthanam junction connecting door.
- Jiva can peep into other Lokas.

- Early Childhood dream – Purva Janma Swapna.
- Middle age – this Loka Swapna.
- Old Age – Paraloka, next Janma Sthanam.
- Swapna gives past and future hence “Sandhya”.
- Punya Papam is a vehicle by which we reach Loka.
- Samskara created in Jagrat.
- Panchabutas not material for Dream world.
- Mano Vritti is the material.
- Illumined by Sakshi Prakasah – own higher nature of Paramarthika Svarupam, Sakshi Chaitanyam.
- In dream, Swayam Jyotihi of Atma is very evident.
- Chapter 4 – 3 – 9 : Atrayam Purusah Swayam Jyotir Bavati (often quoted).
- Atma is self effulgent in Sushupti and Jagrat also.
- The mind illumines external world, the mind requires external light like Sun, Moon, Stars, Agni, lightening or Sabda.
- Sakshi illumines mind without requiring external light.
- Atma self – effulgence is clearly recognisable in dream, not in waking or sleep state.
- 2 illuminators function during Jagrat – Atma and mind, like keeping candle in midday sun.
- In Sushupti, no illumined object is available, no particular object, passive state, blank state.
- In Swapna alone, mind does not function as illuminator but plays only one role, being illumined.
- Sakshi is Swayam Jyoti – This is significance of Atra.

Who is the dreamer?

Atma :

Atma	Mind
Subject	Object

- Conclude Atma is dreamer.
- Who is waker? Atma or mind?
- If atman dreamer, mind can't recollect.
- Dream is Vasana Vritti Parinama, location is mind alone.
- Mind alone is dreamer, locus of the dream.
- Waking is also Vritti Parinama, located in mind, mind is waker.
- Sleep also Vritti Parinama, modification in mind, mind is sleeper.
- I slept, I dreamt, I woke – I see pot – I is the mind, seeing, hearing are all Vritti Parinama and this alone is meaning of I not Saksi.
- Why can't I say – I the mind am Atma?
- What is the Role of Saksi?
- Book as object, mind as subject are coexistent.
- Who is aware of the mind and the book simultaneously?

2 Principles of Mind:

- a) Mind knows anything through Vritti – thought alone.
- b) Mind can entertain only one Vritti at a time.

How does the mind know itself as a subject?

- I know I was there as the subject throughout the class.

2 Possibilities :

- a) Mind is self evident, self effulgent (Buddhist)

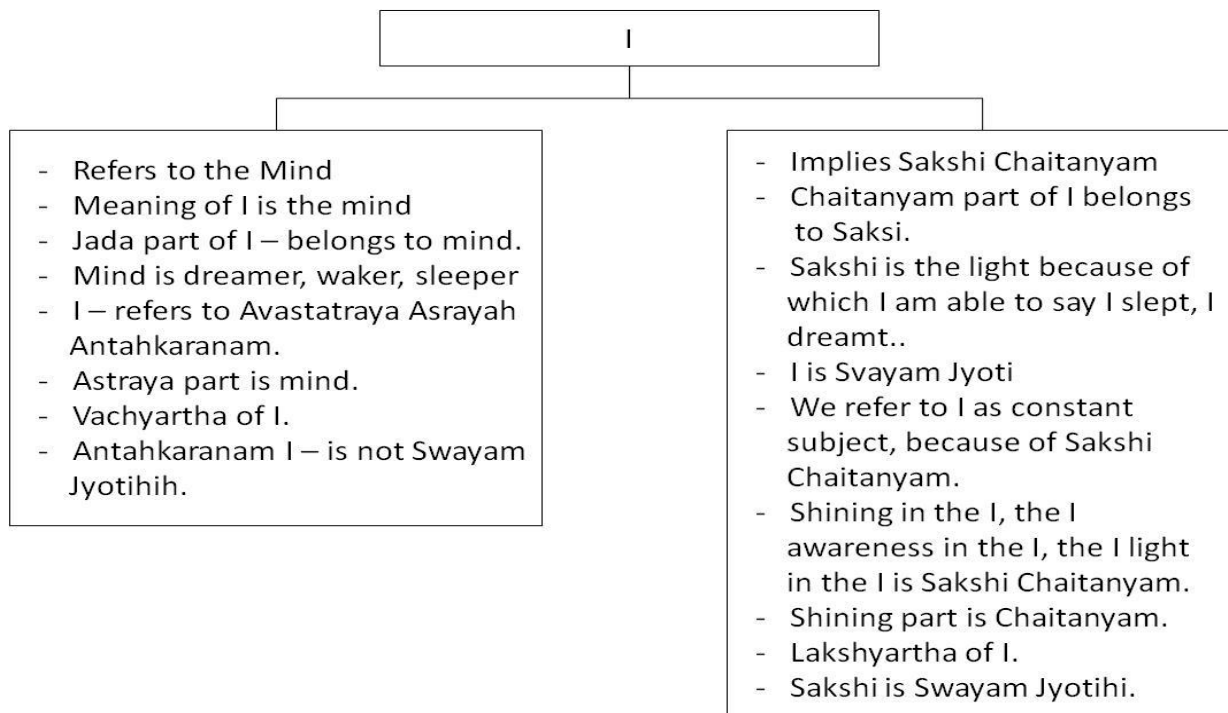
Shankara :

- Sruti, Yukti Virodaha.
- Every changing Vastu is an inert matter, not self effulgent.
- Mind also a changing Vastu.

Sruti :

- Mind is Anatma, Prakrti Vikara, Kshetram, product of annam.
- Mind busy knowing external world.

b) Mind is known because of some other light principle, constantly shining, called Sakshi.



- This is the meaning of Atmayam Jyotih bhavati.

Chapter 4 – 3 – 10 : [Total 38 mantras in 3rd section]

<p>न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान् रथयोगान्पथः सृजते ; न तत्रानन्दो मुदः प्रमूढो भवन्ति, अथानन्दान् मुदः प्रमूढः सृजते ; न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते ; स हि कर्ता ॥ १० ॥</p>	<p>na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti; atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ, mudāḥ pramūḍo bhavanti, athānandān, mudāḥ, pramūḍaḥ sṛjate; na tatra veśāntāḥ puṣkarīṇyaḥ sravantyo bhavanti; atha veśāntān, puṣkarīṇīḥ sravantiḥ sṛjate. sa hi kartā ॥ 10 ॥</p>
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There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and river. For he is the agent. [IV – III – 10]

Purva Pakshi :

- Why can't you take Svapna also as a part of Jagrat?

Jagrat	Svapna
<ul style="list-style-type: none"> - Prapancha, Shariram is there. - Sukha – Dukha experiences are there. 	<ul style="list-style-type: none"> - Prapancha, Shariram is there. - Sukha – Dukha experiences are there.

Aim of Purva Pakshi :

- Once you take Svapna as Jagrat, he can establish the Bahya Prakasa is source of light for both.

Shankara :

Jagrat	Svapna
<ul style="list-style-type: none">- External world made of Pancha Boutika.- Exists independent of Mind and my perceptions	<ul style="list-style-type: none">- No real boutika Prapancha.- It is Vasana Maya Bramah Moksa.- Mind creates everything in dream, Priya-Moda-Pramoda experiences.- Dream experiences are creation of Mind.- Mind alone receives impressions and projects but with the blessing of Atma alone.- Atma is indirectly a Karta. <p>Gita : - [Chapter 13 – Verse 23]</p>

Rig Mantras quoted : Chapter 4 – 3 – 11, 12, 13

Chapter 4 – 3 – 11 :

<p>तदेते श्लोका भवन्ति । स्वप्ने न शरीरमभिप्रहत्या- सुप्तः सुप्तानभिचाकशीति- शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहंसः ॥ ११ ॥</p>	<p>tad ete ślokā bhavanti: svapnena śarīram abhiprahatyā- suptaḥ suptān abhicākasīti; śukram ādāya punar aiti sthānam, hiraṇmayah puruṣa eka-haṁsaḥ ॥ 11 ॥</p>
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Regarding this there are the following verses : The radiant infinite being (Purusa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state. [IV – III – 11]

- Through Svapna Avastha, Atma makes the body, inactive, inert, insentient.
- Once again Atma enters Jagrat Avastha by taking to mind and sense organs.
- Atma plays around in 3 Avasthas.
- One Hiranmaya Svayam Jyotih, like Gold is shining Purusha – Resides in Shariram.

Chapter 4 – 3 – 12 :

<p>प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा । स ईयतेऽमृतो यत्र कामं हिरण्यमयः पुरुष एकहंसः ॥ १२ ॥</p>	<p>prāṇena rakṣann avaram kulāyam bahiṣ kulāyād amṛtaś caritvā, sa īyate amṛto yatra kāmam, hiraṇ-mayaḥ puruṣa eka-haṁsaḥ ॥ 12 ॥</p>
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The radiant infinite being who is immortal and moves alone preserves the unclean nest (of a body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes. [IV – III – 12]

- Atma keeps body alive through Pancha Prana, breathing, and pulse continues.
- Immortal Atma goes to Svapna Loka.

Chapter 4 – 3 – 13 :

<p>स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि । उतेव स्त्रीभिः सह मोदमानो जक्षतेवापि भयानि पश्यन् ॥ १३ ॥</p>	<p>svapnānta uccāvacam īyamāno rūpāṇi devāḥ kurute bahūni uteva strībhiḥ saha modamānaḥ jakṣat, utevāpi bhayāni paśyan ॥ 13 ॥</p>
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In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things. [IV – III – 13]

- Atma blesses Antahkaranam which projects Vasana Maya Shariram.

Chapter 4 – 3 – 14 :

<p>आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति । तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश पवास्यैष इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ; अत्रायं पुरुषः स्ययं ज्योतिर्भवति ; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥</p>	<p>ārāmam asya paśyanti, na taṁ paśyati kaścana: iti. taṁ nāyatam bodhayed ity āhuḥ; durbhiṣajyam hāsmāi bhavati, yam eṣa na pratipadyate. atho khalv āhuḥ, jāgarita-deśa evāsyaiṣaḥ iti ; yāni hi eva jāgrat paśyati, tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati. so'ham bhagavate sahasraṁ dadāmi; ata ūrdhvaṁ vimokṣāya brūhīti ॥ 14 ॥</p>
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Everybody sees his sport, but nobody sees him. They say, do not wake him up suddenly. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong) In the dream state the man himself becomes the light. I give you a thousand (cows), sir. Please instruct me further a about liberation.

[IV – 3 – 14]

- With borrowed light, mind illumines the world.
- Svapna :
Indriyam belonging to Sukshma Shariram is withdrawn from Golakam. Therefore eyes, ears do not respond.
- Do no wake up a person suddenly otherwise indriyams get exchanged.

- Jiva leaves physical body and operates individually its Sukshma Shariram, Vasana Maya Vritti and Vasana Maya Prapancha.
- Physical body not an integral part of Jiva, incidental, dropped in dream and sleep.

Purva Pakshi :

- Svapna like Jagrat – has Desa, Kala, Vastu.
- 10th Mantra is answer to this question.

Answer : Svapna

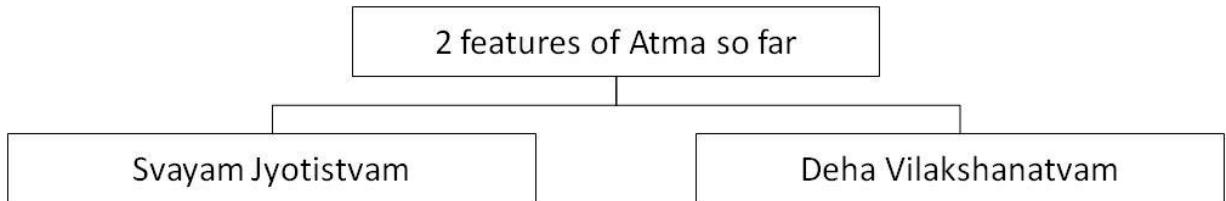
- No external objects.
- Sense organs passive.
- Only projected impressions of the mind.
- No Bahya Prakasa, only Atma Prakasa is there.
- Janaka gives 1000 cows to Yajnavalkya to continue teaching.

Chapter 4 – 3 – 15 :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स
यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं
पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं
ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā, dṛṣṭvaiva puṇyaṁ
ca pāpaṁ ca, punaḥ pratinyāyaṁ pratiyonyādravati svapnāyaiva; sa
yattatra kiñcitpaśyatyananvāgatastena bhavati; asaṅgo hyayaṁ
puruṣa iti; evamevaitadyājñavalkya, so'haṁ bhagavate sahasraṁ
dadāmi, ata ūrdhvaṁ vimokṣāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stas) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]



15th Mantra :

- Karma Vilakshanatvam.
- Atma has no connection with Sanchita, Agami, Prarabda.
- For each Avastha, Karma and Karmaphalams are there and dropped in next Avasta.

Sleep :

- State in which all organs are totally resting, tranquil, (Samprasada) non-operation.

Svapna :

- Rest is partial – body, indriyas, Buddhi, mind rests.

Chittam :

- Memory faculty, Vasana faculty working.

Route :

- Jagrat – Svapna – Sushupti – Svapna – Jagrat.
- Consciousness is intrinsic, permanent, present in 3 states.
- Asangohi Ayam Purusah.
- Punya Papa is not my nature.
- Experiences belongs to the mind, not to the illuminator consciousness.
- If we identify with the mind, there is problem. I am the waker, dreamer, sleeper, means problems come.
- Yajnavalkya conveys Punya and Papa Vilakshanatvam or Karma Vilakshanatvam of Atma.
- Janaka gives 1000 cows.

Chapter 4 – 3 – 16 :

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यस्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā, dṛṣṭvāiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ pratiyonyādravati buddhāntāyaiva; sa yattatra kiñcitpaśyatyananvāgatastena bhavati, asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi, ata ūrdhvaṃ vimokṣāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 16]

- After enjoying Punya Papa Phalam, Jiva can come to Jagrat from Sushupti also.

- Asangaha Jiva has no Punya Papam only illuminator.

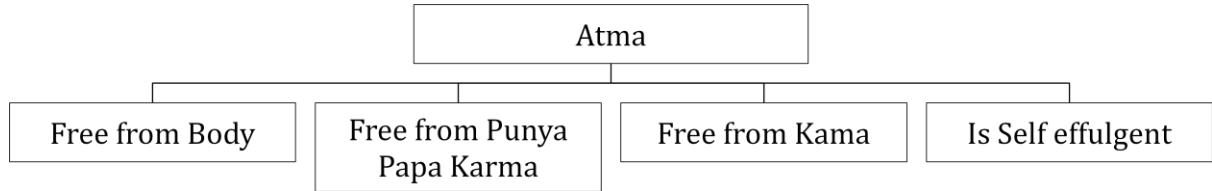
Chapter 4 – 3 – 17 :

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं
प्रतियोन्याद्रवति स्वप्ना-न्तायैव ॥ १७ ॥

sa vā eṣa etasminbuddhānte ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ
pratiyonyādravati svapnāntāyaiva || 17 ||

After enjoying himself and roaming in the waking state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep). [IV – III – 17]

- Kaivalya : Jiva moves and plays about in 3 Avastas.
- Avasthas indicate that Jiva is neither waker, dreamer, sleeper.
- Mind is waker, dreamer, sleeper.
- Jiva is Saksi Chaitanyam Svarupam.
- 16th + 17th Mantra – reveals Kama Sambandha Rahitatvam.



Chapter 4 – 3 – 18 :

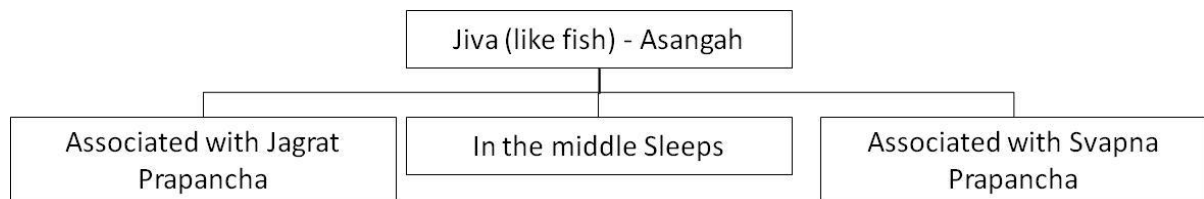
तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चाप' च,
एवमेवायं पुरुष एतावुभावन्तावनुसंचरति
स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

tadyathā mahāmatsya ubhe kūle'nusamcarati pūrvaṃ cāparaṃ ca,
evamevāyaṃ puruṣa etāvubhāvantāvanusamcarati
svapnāntaṃ ca buddhāntaṃ ca || 18 ||

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states. [IV – III – 18]

Example :

- Big fish – Mahamasya Drishtanta.
- Moves from right bank to left bank, not associated with anything that is on the right bank or left bank.
- Unlike trees stuck on the bank, it can't escape.



- Jiva does not belong to Sthulam / Sukshma Bank.

- Chaitanyam does not really move, moves as though.
- Shifting belongs to mind, mind shifts, it looks as though Atma Shifts.
- Karta moves – looks as it Sun moves.
- I am Avastha Traya Vilakshanam.
- Asangohi Ayam Purusha – Atma Kama, Karama Rahityam.
- Ananvagatam Punyena, Ananvagatam Papena – Atma not associated with Punyam and Papam.

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhūta-ca bhavya-ca yat-tat paśyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Atma seemingly connected to Jagrat – is Visva
Svapna – is Teijasa
Sushupti – is Prajanah
- Really, it is unconnected and Turiyam all the time.
- Fish not affected by current of water, similarly Atma not affected by Punya Papa of the Body or any event of Jagrat, Svapna, Sushupti.
- Body mind affected not Atma.

Chapter 4 – 3 – 19 :

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णा वा विपरिपत्य
श्रान्तः संहृत्य पक्षौ संलयायैव ध्रियते, एवमेवायं पुरुष
एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते,
न कंचन स्वप्नं पश्यति ॥ १९ ॥

tadyathāsminnākāśe śyeno vā suparṇo vā viparipatya
śrāntaḥ saṁhatya pakṣau saṁlayāyaiva dhriyate, evamevāyaṁ puruṣa
etasma antāya dhāvati yatra supto na kaṁ cana kāmam kāmayate,
na kaṁ cana svapnam paśyati || 19 ||

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where failing asleep he craves no desires and sees no dreams. [IV – III – 19]

- **Example :**
Bird – moves in sky in search of its prey – tired, it rests in the nest.

- Jiva – identifies with Sthoola and Sukshma, gets tired, goes to Karana Avasta, temporary Moksa, no differences, no interactions, no Raga Dvesa, no bitterness.
- Svarupa Avasthanam is called permanent, house, Moksa.

Sleep Definition :

- A State in which a person is free from all desires, and he is like a Jivan Mukta, Ekibutah, all dualities are resolved into himself.
- Desire requires desirer and desired. Dream is projected duality, in sleep apparent duality is also not there.
- In sleep everything Shaken off, therefore I am Asangah. There is only one thing that is not Shaken off. Which we call Chaitanyam. That Chaitanyam is my nature.

Chapter 4 – 3 – 20 :

ता वा अस्यता हिता नाम नाड्यो यथा केशः सहस्रधा
भिन्नस्तावताणिष्ठा तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य
हरितस्य लोहितस्य पूर्णा ; अथ यत्रैनं घ्नन्तीव जिनन्तीव,
हस्तोव विच्छादयति, गर्तमिव पतति, यदेव जाग्रद्व्यं पश्यति
तदत्राविद्यया मन्यते ; अथ यत्र देव इव राजेव, अहमेवेदं
सर्वोऽस्मीति मन्यते, सोऽस्य परमो लोकः ॥ २० ॥

tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ sahasradhā
bhinnastāvatāṇimnā tiṣṭhanti, śuklasya nīlasya piṅgalasya
haritasya lohitasya pūrṇā; atha yatraiṇaṃ ghnantīva jinantīva,
hastīva vicchādayati, gartamiva patati, yadeva jāgradbhayaṃ paśyati
tadatrāvidyayā manyate; atha yatra deva iva rājeva, ahamevedam
sarvo'smīti manyate, so'sya paramo lokāḥ || 20 ||

In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, This (universe) is myself, who am all, that is his highest state. [IV – III – 20]

What is Svarupam and what is Vesham?

Jagrat - Svapna	Sushupti
<ul style="list-style-type: none"> - Samsara - Duality - Vesham - Incidental, Adantukam - Avidya Karyam - Result of ignorance and delusion 	<ul style="list-style-type: none"> - Svarupam - Advaitam - Mukta - Permanent - Intrinsic - Svabavikam - Vidya Karyam - Result of Knowledge

How is this explained through dream?

Dream :

- Jiva is withdrawn into Nadis - Chapter 2 – 1 – 19 and Chapter 4 – 2 – 3.

अथ यदा सुषुप्तो भवति, यदा न कस्यचन वेद, हिता नाम नाड्यो द्वाप्तततिः सहस्राणि हृदयात्पुरीततमभिप्रति-ष्ठन्ते, तानिः प्रत्यवसृप्य पुरीतति शेते ; स यथा कुमारे वा महाराजो वा महाब्राह्मणो वातिग्रीमानन्दस्य गत्वा शयीत, एवमेवैष एतच्छेते ॥ १६ ॥

atha yadā suṣupto bhavati, yadā na kasya cana veda, hitā nāma nādyo dvā-saptatiḥ sahasrāṇi hṛdayāt purītatam abhipratīṣṭhante, tābhiḥ pratyavasrpya purītati śete, sa yathā kumāro vā mahārājo vā mahā-brāhmaṇo vātighnīm ānandasya gatvā śayīta, evam evaiṣa etac chete ॥ 16 ॥

Again when it becomes fast asleep - when it does not know anything - it comes back along the seventy-two thousand nerves called Hita, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain. [II – I – 19]

अथैतद्वामेऽक्षणि पुरुषरूपमेवास्य पत्नी विराट् ; तयोरेष संस्तावो य एषोऽन्तर्हृदये आकाशः ; अथैनयो- रेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः ; अथैनयो- रेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिष ; अथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति ; यथा केशः सहस्रधा भिन्न एषम् ; अस्यैता हिता नाम नाड्यो-ऽन्तर्हृदये प्रतिष्ठिता भवन्ति, एताभिर्वा एतदाक्षवदा- क्षवति ; तस्मादेष प्रविचिकाहारतर इवैष भवत्यस्मा- च्छारीरादात्मनः ॥ ३ ॥

athaitad vāme'kṣaṇi puruṣa-rūpam, eṣāsyā patnī virāṭ, tayor eṣa saṁstāvo ya eṣo'ntar-hṛdaya ākāśaḥ, athainayor etad annam ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ, athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iṣa; athainayor eṣā sṛtiḥ saṁcaraṇī yaiṣā hṛdayād ūrdhvā nādy uccarati. yathā keśaḥ sahasradhā bhinnāḥ evam asyaitā hitā nāma nādyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āśravat āśravati; tasmād eṣa praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanaḥ ॥ 3 ॥

The human form that is in the left eye is his wife, Viraj (matter). the space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called hita, which are placed in the heart. Through these the essence of our food passes as it moves on. therefore the subtle body has finer food than the gross body. [IV – II – 3]

- Remaining in Nadis, Jiva experiences dream.
- Nadis called Hitah, Pathway to Ananda.
- Nadis are fine as subtle hair, cut 1000 times lengthwise.
- White, blue, yellow, green, red Anna Rasa, colour fluids flow through Nadis.

Vatha	Pitham	Kapam	Blood
Air	Agni	Jala	-
Blue	Yellow	White	Red

- When 4 colours join in different proportions, different colours rise.

- Jiva moves through these Nadis, are Ashraya for Taijasa, the dreamer.
- In Jagrat, if he has the Vidya, knowledge, he looks upon himself as I am all, my innate nature.

Vidya Karyam	Avidya Karyam
Sarvatma Bhava, Moksha	Samsara Bhava

Conclusion :

- I am Advaitam in Sushupti, my true nature and what happens in Jagrat and Svapna is incidental nature.
- Advaita Bhava, Sarvatma Bhava is the highest state, goal, that every Jivatma should reach in his life time.

Avidya Karyam / Phalam	Vidya Karyam / Phalam
<ul style="list-style-type: none"> - Avidya – ignorance - Causes division / Division Causes samsara. - Dream is Avidya Karyam 	<ul style="list-style-type: none"> - Vidya Karyam is Moksha Advaitam. - Sarvatma bhava, no division. - Waker knows all divisions of dream are me alone.

- Vidya Karyam = Sarvatma Bhava.
- I am everything knowledge, Sarvam Atma iti, Advaita Bhava, Abheda bhava is the highest loka.
- It is wisdom we enjoy, not Loka literally.

Chapter 4 – 3 – 21 :

<p>तद्वा अस्यैतदतिच्छन्वा अपहृतपाप्मभयं रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् ; तद्वा अस्यैतदाप्तकाममात्मकामकामं रूपं शोकान्तरम् ॥ २१ ॥</p>	<p>tadvā asyāitadaticchandā apahatapāpmābhayaṃ rūpam tadyathā priyayā striyā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram, evamevāyaṃ puruṣaḥ prājñenātmanā saṃpariṣvaktō na bāhyaṃ kiṃcana veda nāntaram; tadvā asyāitadāptakāmamātmakāmakāmaṃ rūpam śokāntaram 21 </p>
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That is his form - beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal, That is his form - in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief. [IV – III – 21]

- Sushupti is taken as an example of Moksa but Sushupti itself is not Moksa. (Verse 21 – 31).

- Similarities exist between Sushupti and Moksa.

Sushupti	Moksa
<ul style="list-style-type: none"> - Ignorance is in passive form, inactive form, non-functioning form. - It does not produce any result. 	<ul style="list-style-type: none"> - Ignorance does not produce its Karyam – Avidya because Avidya is not there. - In both Avidya Karyam Nasti

- What is Avidya Karyam?
- Avidya Karyam is Dvaitam, bheda, Division, Jiva, Jagat, Ishvarah Bhedah.
- I become limited individual and ego is generated.
- I am Karta, bogta, Pramata, because of limitation desires come, actions, Sukham – Dukham, birth and death come.
- In Sushupti Avidya is there, but no Bheda. Don't use word "I", no 2nd, 3rd person.
- **Sushupti best example of :**
Freedom from Samsara, Raaga-Dvesha, Sorrow, Abayam, Ananda, Kala Ateetavam.
- So, Prajnah Braheiva.
- Our desiring nature in Jagrat is incidental, non-desiring nature is innate.
- Freedom from all papams and sins innate nature.
- Fear comes because of real duality or imaginary duality.
- 3 generations – Avidya, Kama, Karma.
- No duality in Sushupti because I don't recognise the world, duality is resolved.
- Why don't I recognise myself as a conscious existent being in Sushupti?

Answer :

- Jiva is merged with total Samashti in sleep.

- Vyasti merges into Samashti.
- Vishva, Teijasa resolved into Prajna Isvara.
- Priyaya Striya Samparisvakto.
- Because of the embrace, Jiva forgets itself also, like a husband embraces his wife missed for 10 years in USA. He forgets himself and his wife.
- Total forgetfulness at the time of Ananda.
- In any Ananda, subject – object division collapses.
- Advaita bavah, Sarvatma Bhavah, Abheda bavah.
- Karana tattvam Prajnah Purusah embraces Karyam – Visva and Teijasa.
- Hence he doesnot know anything outside nor inside, fulfilled all desire.
- I am everything in sleep.

Chapter 4 – 3 – 22 : Important Mantra

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, ब्रह्म-
हाम्रूणाहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
अमणोऽमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālah paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati ॥ 22 ॥

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- In Sushupti, Avidya is not active.
- Ego, individuality, Ahamkara is not there.
- Mula Avidya / Karana Avidya is alone there. (Consequence of ignorance / Consequence of Knowledge).
- Karya Vidya is not there.
- Vyakta Vidya is not there.
- Sushupti is taken as an example of Moksa Avastha.

- Father is not father because he does not say I am father.
- Lokas become Aloka.
No Bhuloka, Buarloka, Suar Loka.
No Gods, Asuras, Manushyas, Vedas.
- Vedas valid only in duality.
- Pramanam can function only when Pramata, Prameyam duality is there.
- Thief not theif, no Papam, Monk not Monk, Rich – Poor, healthy – Sick – Due to Punya Papam.

Verse 20 :

Avidya Karanam	Vidya Karyam
<ul style="list-style-type: none"> - Consequence of ignorance - Duality, Samsara - Bandah 	<ul style="list-style-type: none"> - Consequence of Knowledge. - Advaitam, Sarvatma Bhava. - Moksa.

Verse 21 – 33 :

- Example of Moksa, Advaita Bava, Sarvatma Bhava, Sushupti not Moksa, As though Moksa – 13 Verses.
- Sushupti – Equated to Moksa.
- Sushuptou – Sleeper – equated to Mukta Purusa – liberated.
- Best definitions of Atma, Moksa, Jivan Mukta are found in this portion.
- All 13 Mantras quoted by Shankara to describe Jnani.
- Ananagatvam Punyena, Ananagatvam Papena.
- Sleeper and Mukta Purusha beyond Punyam and papam.
- Ananagatvam means not connected with, not related to.
- He transcends Sukha – Dukham.
- All sorrows belong to Antahkaranam only, mind only, not Atma.

- When Mind is Active, sorrow is there, when mind passive no sorrow.

Chapter 4 – 3 – 23 :

यद्धि तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्द्रष्टे-
विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
dṛṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet ॥ 23 ॥

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- During sleep there is no Jnanam at all but Atma is Svayam Jyotih.
- There seems to be contradiction between ignorance in Deep sleep state and self effulgence of Atma.

How come there is no self consciousness of Atma in sleep?

a) Atma is seer, illuminator Atma illuminates without action, ill, change, desire.

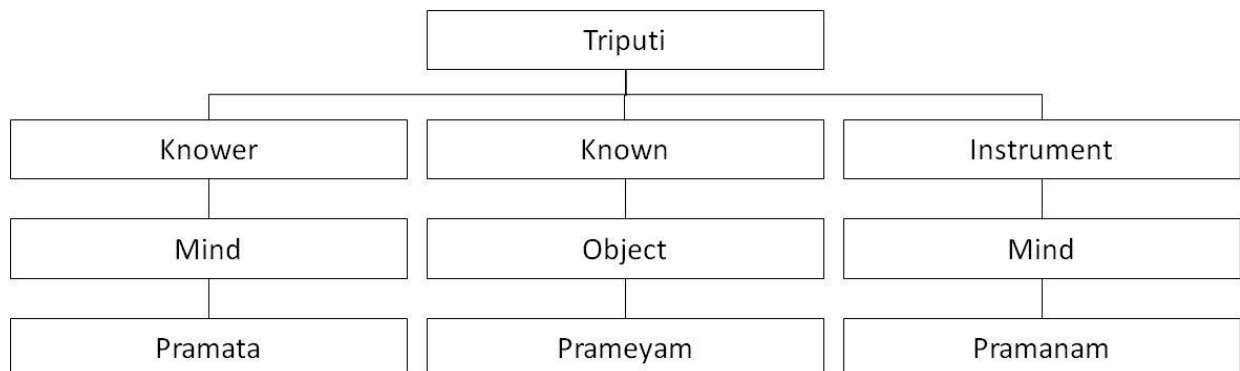
- It is Nirvikara Drashta, changeless seer, Nitya Dristih.
- It illumines the mind forming a Chidabasa.
- Atma sees the mind permanently.

b) Chidabasa is Vyavaharika Avataram of Atma.

Atma	Chidabasa
<ul style="list-style-type: none"> - Nirvikara Drishtah - Pure awareness - Object is the mind. - Nitya Drishti - Higher form - Original awareness of the original self is never lost. - Permanent perception of Chit is never subject to loss. - Changeless perception - Nityam 	<ul style="list-style-type: none"> - Savikara Drasta. - Chidabasa is seer through change. - Chidabasa is in the mind. - Vritti Vikaras, thought modifications are there. - It is an action. - Anityam. - Perception in Jagrat and Svapna is a process, subject to beginning and end. - Object – is external world. - Temporary perception of Chidabasa is subject to loss.

- Above discussed in Chapter 1–4–10, 3–4–2, 3–7–23, 3–8–11.
- In Jagrat – Both drishti are active.

- Nirvikara Drasta is illumining the mind, so the mind is ever alive. Savikara Drishti illumines the world.
- Mental condition is illumined by higher drishti of Atma.
- In sleep, Nitya Drishti is functioning.
- Chidabasa process of functioning is Suspended. Savikara Dristi is present in a passive mind and is incapable of seeing the world.
- In sleep sleeper does not know anything, refers to absence of Anitya dristi of Atma.
- Nitya Dristi of Atma continues illumining the sleeping mind. That is why we are able to talk about sleep once we wake up.
- The blackout of the world is due to Chidabasa perception.
- Mind never blacked out.
- Atma reveals perceiving mind and nonperceiving mind.
- Chaitanyam of Atma is permanent.
- It can illumine a dark, non-active mind and also a bright, active mind in Jagrat and a semi active mind in dream.
- In Sushupti why the Anitya Dristi does not function?
- Temporary perception depends on Triputi – Which is not there in Sushupti.



- Permanent Dristi of Atma is not dependent on Triputi.
- Chit Rupena Pasyan, nabi chidabasa rupena na pasyati.
- Atma Svarupam is the one obtaining in Sushupti.

- Sushupti Svarupam is seen as Atma Svarupam, Moksa Svarupam, Advaita Svarupam – Topic from 21 – 34.
- Sleeper is Suddah, Advaita, Free from Triputi, free from Raaga – Dvesha.

Chapter 4 – 3 – 24 to 30 :

Chapter 4 – 3 – 24 :

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति, न हि
ब्रातुर्ब्राते-विपरिलोपो विद्यतेऽचिनाशित्वात् ;
न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

yadvai tanna jighrati jighranvai tanna jighrati, na hi
ghrāturghrāterviparilopo vidyate'vināśītvān;
na tu taddvitīyamasti tato'nyadvibhaktaṃ yajjighret || 24 ||

That it does not smell in that state is because, although smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is immortal. But there is not that second thing separate from it which it can smell. [IV – III – 24]

Chapter 4 – 3 – 25 :

यद्वै तन्न रसयते रसयन्वै तन्न रसयते, न हि रसयितु
रसयतेविपरिलोपो विद्यतेऽचिनाशित्वात् ; न तु
तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

yadvai tanna rasayate rasayanvai tanna rasayate, na hi rasayitū
rasayiterviparilopo vidyate'vināśītvān; na tu
taddvitīyamasti tato'nyadvibhaktaṃ yadrasayet || 25 ||

That it does not taste in that state is because, although tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste. [IV–III–25]

Chapter 4 – 3 – 26 :

यद्वै तन्न वदति, वदन्वै तन्न वदति, न हि
वक्तुर्वक्ते-विपरिलोपो विद्यतेऽचिनाशित्वात् ;
न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati, vadanvai tanna vadati, na hi
vakturvakterviparilopo vidyate'vināśītvān;
na tu taddvitīyamasti tato'nyadvibhaktaṃ yadvadet || 26 ||

That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [IV – III – 26]

Chapter 4 – 3 – 27 :

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति, न हि श्रोतुः
श्रुतेविपरिलोपो विद्यतेऽचिनाशित्वात् ; न तु
तद्वितीय-मस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

yadvai tanna śṛṇoti śṛṇvanvai tanna śṛṇoti, na hi śrotuḥ
śruterviparilopo vidyate'vināśītvān; na tu
taddvitīyamasti tato'nyadvibhaktaṃ yacchṛṇuyāt || 27 ||

That it does not hear in that state is because, although hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear. [IV – III – 27]

Chapter 4 – 3 – 28 :

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि
मन्तुर्मते-विपरिलोपो विद्यतेऽचिनाशित्वात् ; न तु
तद्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत् ॥ २८ ॥

yadvai tanna manute manvāno vai tanna manute, na hi
manturmaterviparilopo vidyate'vināśītvān; na tu
taddvitīyamasti tato'nyadvibhaktaṃ yanmanvīta || 28 ||

That it does not think in that state is because, although thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think. [IV – III – 28]

Chapter 4 – 3 – 29 :

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति, न हि स्पृष्टुः
स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु
तद्वितीय-मस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

yadvai tanna spr̥ṣati spr̥śanvai tanna spr̥ṣati, na hi spr̥ṣṭuḥ
spr̥ṣṭerviparilopo vidyate'vināśitvān; na tu
tadvitīyamasti tato'nyadvibhaktaṃ yatspr̥śet || 29 ||

That it does not touch in that state is because, although touching then, it does not touch; for the toucher's function of touching can never be lost, because it is immortal. But there is not that second thing separate from it which it can touch.
[IV – III – 29]

Chapter 4 – 3 – 30 :

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि
विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु
तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti vijānanvai tanna vijānāti, na hi
vijñāturvijñāterviparilopo vidyate'vināśitvān; na tu
tadvitīyamasti tato'nyadvibhaktaṃ yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know.
[IV – III – 30]

Aim of all mantras :

- Atma Chaitanyam is Nityam. This is unique in Vedanta.

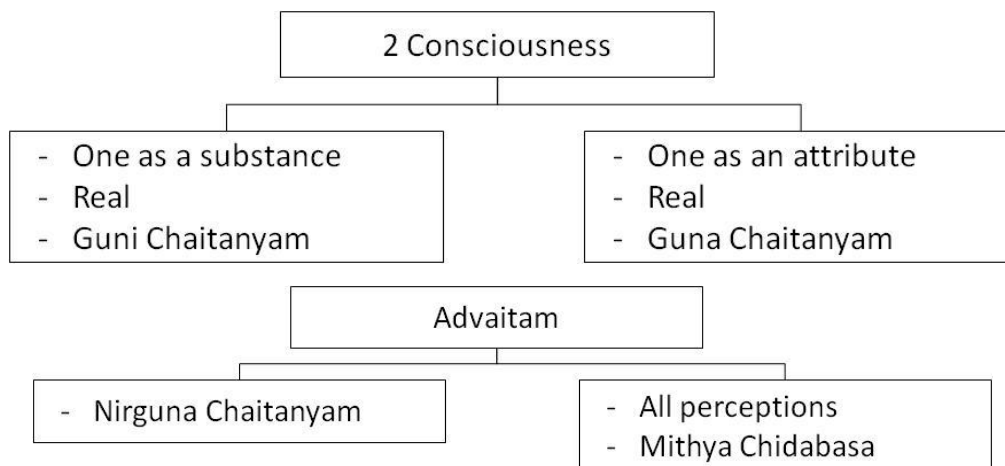
Nyaya and Vaiseshika :

- Atma is material.
- Consciousness comes in the Atma as property and consciousness can go away.
- Atma is a Dravyam, material Substance.

Buddhism :

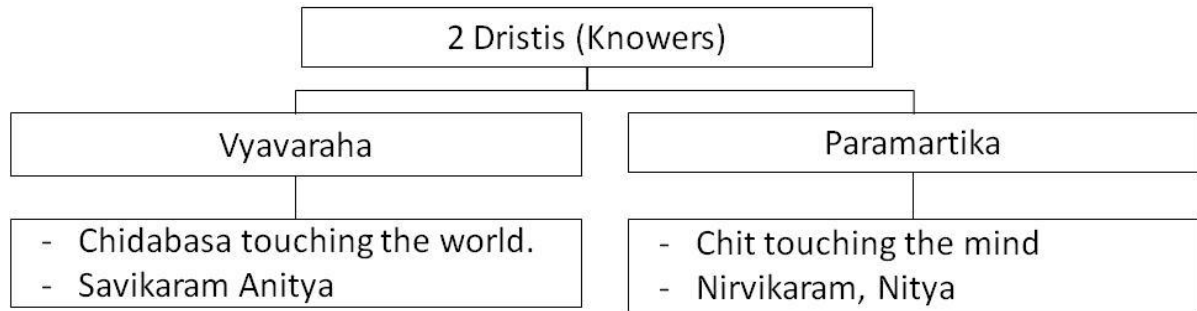
- Atma is Consciousness but Changing.

Visishta Advaitin :



- 23rd and 30th Mantra often quoted by Shankara.

Mantra		
24	Jigrati	To Smell
25	Rasayati	To Taste
26	Vadati	To Speak
27	Srinoti	To Hear
28	Manute	To Think
29	Prasati	To Touch
30	Vijanati	To Know



Chapter 4 – 3 – 31 :

यत्र वान्यदिष स्यात्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यजिघ्रेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्, अन्योऽन्यच्छृणुयात्, अन्योऽन्यन्मन्वीत्, अन्योऽन्यत्स्पृशेत्, अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vānyad iva syāt, tatrānyo'nyat paśyet, anyo'nyaj jighret, anyo'nyad rasayet, anyo'nyad vadet, anyo'nyat śṛṇuyāt, anyo'nyan manvīta, anyo'nyat sprśet, anyo'nyad vijānīyāt ॥ 31 ॥

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [IV – III – 31]

- All transactions possible only in Dvaitam.
- Advaitam is Avyavaharyam (Both Karma and Jnana Vyapara).

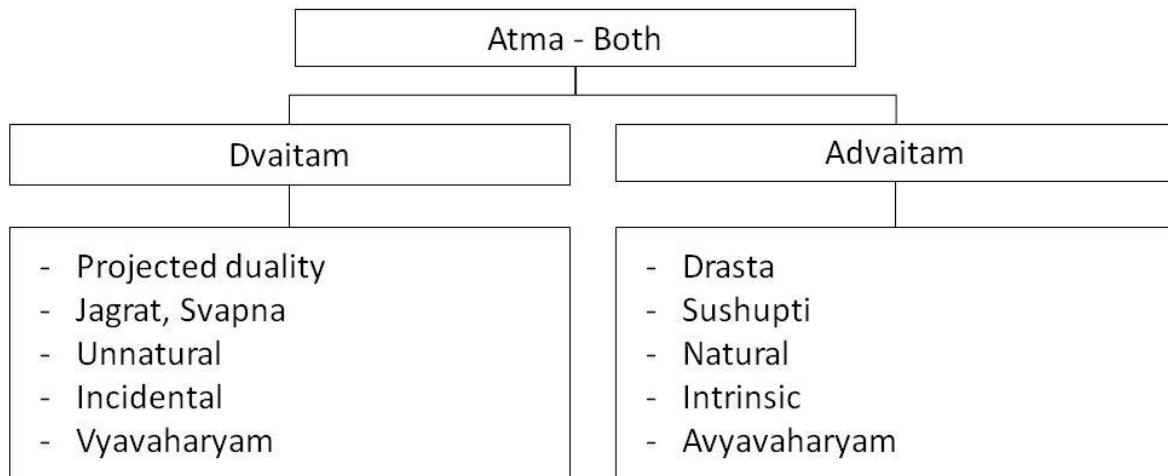
Karma Vyapara	Jnana Vyapara
- Requires Karta, Karma, Karanam – Triputi	- Requires Pramata, Pramanam, Prameyam – Triputi.

- In Advaitam, both are not there.
- These are absent in Sushupti and in Atma.
- Therefore never ask the question :
 - How to know Atma?
 - How to experience Atma?
 - How to realize Atma?

- Both are not in Vyavaharika plane.
- Atma can't be brought down to Vyavaharika plane.
- Hence questions are wrong.

Keno Upanishad :

- It is other than known and unknown.
- Not in plane of Jnana Vyapara.
- How do you know Atma exists?
- It is that because of which all transactions take place.
- **Example :**
Photographer not in picture, but required for transaction.
- Triputi – available only in Jagrat, and there is Dvaitam.
- Sushupti – No Dvaitam, there is Advaitam, no Vyavahara, no Triputi.



- What is intrinsic nature and what is incidental nature of Atma?
- Upanishad used “IVA” – as though in this Mantra, as though Dvaitam in Jagrat.
- Bheda is Mithya, Maya Karyam, Advaitam is Paramartika Svarupam.
- Mithyatvam presented as “IVA”.
- This mantra quoted often to establish unreality of the world.

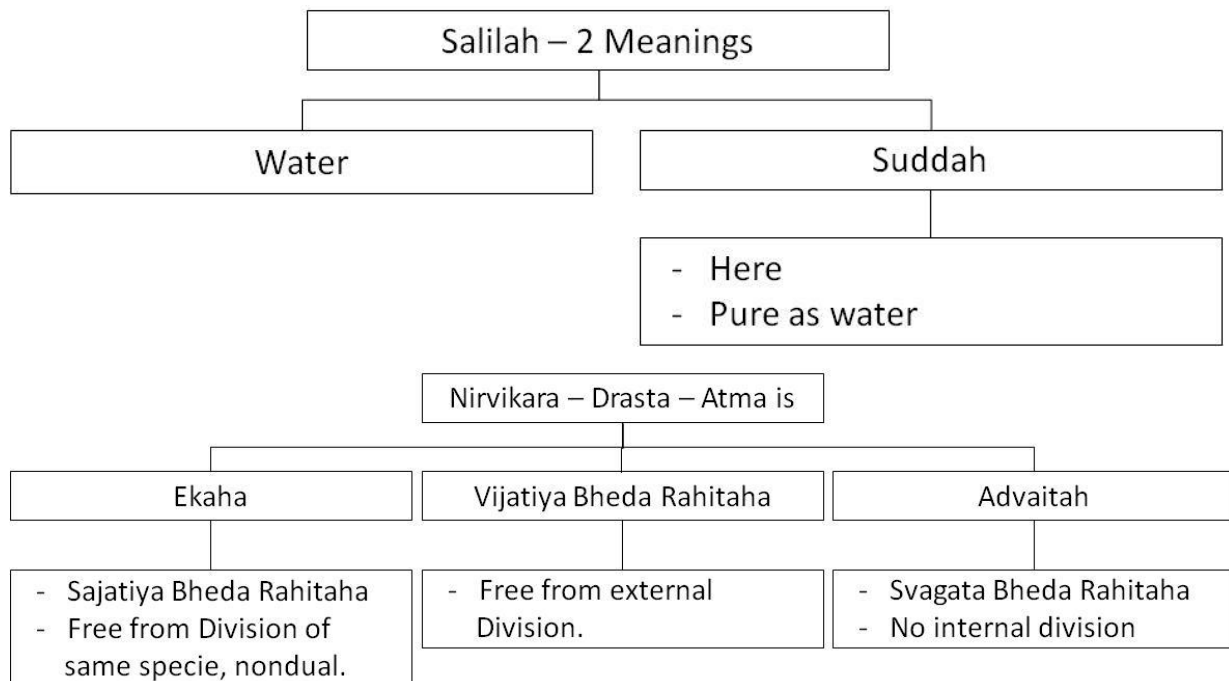
Chapter 4 – 3 – 32 :

सलिल एको द्रष्टाद्वैतो भवति, एष ब्रह्मलोकः सम्रा-
डिति हैनमनुशशास याज्ञवल्क्यः, एषास्य परमा गतिः,
एषास्य परमा संपत्, एषोऽस्य परमो लोकः, एषोऽस्य
परम आनन्दः ; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुप-
जीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati, eṣa brahma-lokaḥ,
samrāḍ iti. hainam anuśāśāsa yājñavalkyaḥ; eṣāsyā
paramā gatiḥ, eṣāsyā paramā sampat, eṣo'sya paramo
lokaḥ, eṣo'sya parama ānandaḥ; estasyaivānandasyānyāni
bhūtāni mātrām upajīvanti ॥ 32 ॥

It becomes (transparent) like water, one, the witness, and without a second. This is the sphere (state) of Brahman, O emperor. Thus did Yajnavalkya instruct Janaka : this is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [IV – III – 32]

- In Sushupti when a person is in Atma Svarupam, what is his nature experienced by him?
- Advaitah Bhavati, nondual nature (Iva is not there).
- Wherever Dvaitam comes, Upanishad uses “iva”, and in Advaita no “iva”.
- Hence Dvaitam Mithya, Advaitam Satyam.



- This alone is your original nature – says Yajnavalkya to Janaka.
- In this no Raga, Dvesa.
- Eshaha Brahma Lokah is Mahavakyam.
- Here Brahma Lokah means Jnana Rupam Brahma, Chaitanya Rupam Brahma, Svayam Jyotih Rupam Brahma.
- This is Parama Gathi – your ultimate goal.

- This Advaita Svarupam alone is the true and real wealth self effulgent wealth, dependable wealth, your own inner wealth.
- Highest resting place is Advaita Svarupam, Highest Ananda, Brahmananda, Atmananda, highest fulfilment.
- It is not a particular experience. All experiences belong to the mind, Vyavahara, belongs to time, subject to fluctuation like Priya, Moda, Pramodha.
- Parama Ananda is me myself, Purnatvam.
- Advaita Svarupam alone is Purnatvam, fullness, freedom from bondage, freedom from struggle and expectations.

Gita :

<p>श्रीभगवानुवाच प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥</p>	<p>The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]</p>
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- A bit of Bramananda alone is experienced by ignorant people in the form of Visayananda.

Manisha Panchakam :

Brahmananda	Vishayananda, Indrananda
<ul style="list-style-type: none"> - Ocean - Not experienced but my nature. 	<ul style="list-style-type: none"> - Droplet

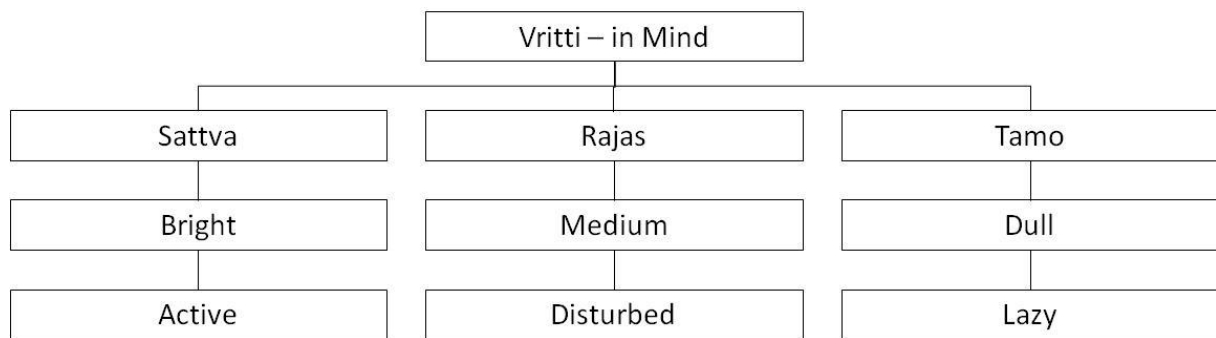
Conclusion :

- In Jagrat and Svapna there is false projection of duality (Mantra 31).
- When there is false duality, there is transaction.
- In sleep, when projected duality is not there, all transactions have ended, a person is in Avyavaharya Svarupam.
- This Advaita Svarupam is defined as Drasta – Sakshi – seer.
- Jivatma abides by his nature when is salilaha, ekaha, advaitah.

- Visayananda, reflection can't exist independent of whole Brahmanda.
- To show dependence, we call Visayananda is part of Brahmananda.

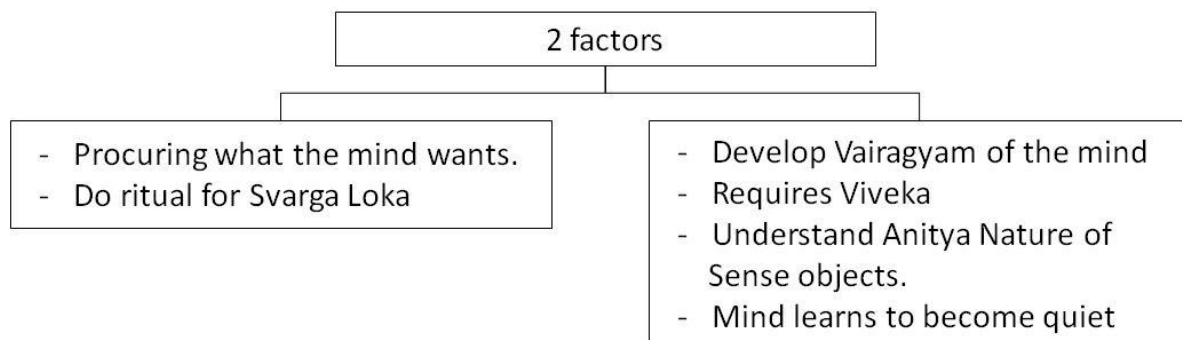
c) Visayananda or Anubava Ananda is subject to gradation.

- It has time duration and gradation.
- Samadhi pleasure only during the time of Samadhi.
- Brahmananda not experiential, no Taratamyam also.
- Reflection depends on Reflecting medium.
- Mind, medium can be dull, clear, medium.



- Ananda depends on Upadhi – mind medium.
- Better body (Upadhi) environment (Loka), sense objects (Vishaya), then mind calmer, brighter.
- No health problem, no disturbance, sense objects ideal.
- Mind enjoyed by Brahma is very bright, clear.

d) Clear quiet mind (Pratibimba Ananda) Caused by :



e) How to get Bimbananda?

- Through Jnanam alone.

Brihadaranyaka Upanishad	Taittiriya Upanishad
7 Stages of Ananda	11 Stages of Ananda

Standard Unit :

a) Ragatah :

- All organs in fit condition, healthy, strong, under ones control.
- Emperor, dharmic, papa rahitah.
- Highest pleasure of human being.
- Manushya Loka Ananda.

b) Pitru Loka :

- 100 x Manushya Loka.

c) Gandharva Loka :

- 100 x Pitru Loka.

d) Deva Ananda – Svarga Loka Ananda :

- 100 x Gandharva Loka.
- Karma Deva Ananda – was Human first and through rituals goes to Swarga.
- Ajana Deva – Born as Deva in the beginning of creation.

e) Prajapati Ananda (Virat) :

- 100 x Ajana Deva Ananda.
- Sthoola Samasti Sarira Abhimani.

f) Brahma Loka Ananda (Hiranyagarbha Ananda) :

- 100 x Prajapati Ananda.
- Samasti Sukshma Sharira.
- Abhimana Ananda.
- In higher loka, he has Vairagyam for all the lower Lokas.

- Person has to get Vairagyam if he has to get to higher Lokas.
- Person can remain in Manushya Loka and Develop Vairagyam for all Lokas by sheer Vivekah.
- No need for Karma, Upasana.
- In the experiential field, Hiranyagarbha Ananda or Brahmananda is the Highest Ananda.
- Bimba Ananda is owned up as our own nature.

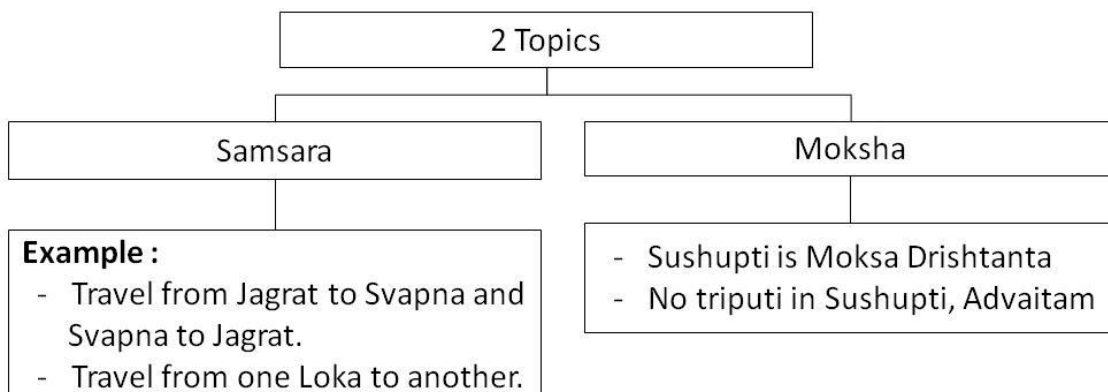
Paramananda :

- Gradationless, non-experiential Ananda, Swarupa Chaitanyam.
- Atma Ananda means Purnatvam, Anantha, owned by Jnanam, knowledge.
- Brahma Loka means Purna Chaitanyam, Aparichinna Chaitanyam.
- Janaka gives 1000 cows and asks Yajnavalkya to teach him more for the sake of his liberation.

Conclusion :

Verse 21 – 33 :

- Through Sushupti, Atma Svarupam is revealed.



- Samyak Sarathi Lokad, Lokam Gachchadi iti samsarah.
- Going to Svapna is rebirth and waking is rebirth.
- Verses 15, 16, 17.

Chapter 4 – 3 – 35 :

तद्यथानः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं
शरीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति,
यत्रैतदूर्ध्वो-च्छ्वासी भवति ॥ ३५ ॥

tadyathānaḥ susamāhitamutsarjadyāyāt, evamevāyaṁ
śārīra ātmā prājñenātmanānvārūḍha utsarjanyāti,
yatra itadūrdhvacchvāsī bhavati || 35 ||

Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult. [IV – III – 35]

- What happens at the time of death?

Jiva drags :

- a) Sense organs – Sukshma Shariram.
- b) Bundles of Punya Papa driven by Ishvara.

Example :

- Shifting house, put in wooden cart, make lot of noise, go slowly.
- Only Ishvara knows where the cart should be driven.
- Udana Vayu becomes powerful, other Pranas become weaker.

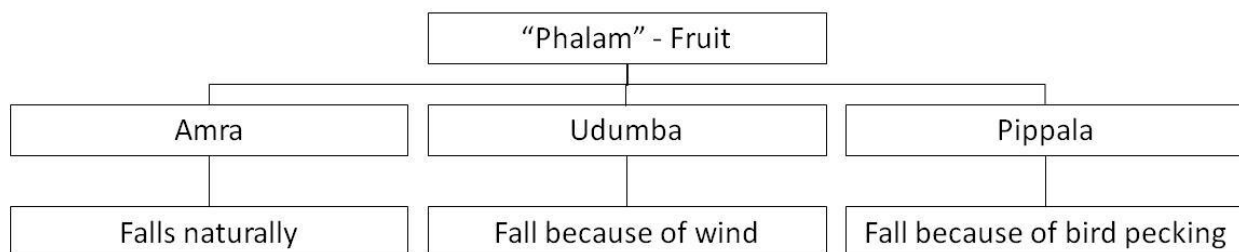
Chapter 4 – 3 – 36 :

स यत्रायमणिमानं न्येति—जरया वोपतपता वाणि-मानं
निगच्छति—तद्यथा च बौदुम्बरं वा पिप्पलं वा
बन्ध- नात्प्रमुच्यते, एवमेवायं पुरुष एभ्योऽङ्गेभ्यः
संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

sa yatrāyamaṇimānaṁ nyeti—jarayā vopatapatā vāṇimānaṁ
nigacchati—tadyathāmaṇi vodumbaraṁ vā pippalaṁ vā
bandhanātpramucyate, evamevāyaṁ puruṣa ebhyo'ṅgebhyaḥ
saṁpramucya punaḥ pratinyāyaṁ pratiyonyādravati prāṇāyaiva || 36 ||

When this (body) becomes thin-is emaciated through old age or disease-then, as a mango, or a fig, or a fruit of the peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of his vital force. [IV – III – 36]

- Sukshma Shariram breaks connection with Sthoola Shariram and leaves the Body, this is called death.
- 3 examples.



- Some die because of disease or extraneous causes.

Physical body	Sukshma Shariram
Branch	Fruit

- Jiva gets freed from all the limbs of the physical body, all Golakams of the physical body.

Chapter 4 – 3 – 37 :

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नः
पानैरावसथैः प्रतिकल्पन्ते, अयमायाति, अयमागच्छतीति,
एवं ह्येवंविद् सर्वाणि भूतानि प्रतिकल्पन्ते, इदं ब्रह्मायाति,
इदमागच्छतीति ॥ ३७ ॥

tadyathā rājānamāyantamugrāḥ pratyenasah sūtagrāmaṇyo'nnaḥ
pānairavasathaiḥ pratikalpante, ayamāyāti, ayamāgacchatīti,
evaṃ haivaṃvidam sarvāṇi bhūtāni pratikalpanta, idaṃ brahmāyāti,
idamāgacchatīti || 37 ||

Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, Here he comes, here he comes, so for the person who knows about the results of his work, all the elements wait saying, Here comes Brahman, here comes Brahman.[IV–III – 37]

Example :

King	Jiva
<ul style="list-style-type: none"> - Many give send off. - Many wait to receive 	<ul style="list-style-type: none"> - Many give send off. - Many wait to receive. - Samsara enters the womb of a mother and all are waiting for delivery of the baby. - Baby in the womb is the king. - Adhistana Devatas bless the baby, the moment the baby comes. - Surya, Vayu, Indra bless the baby. - Really speaking, Paramatma alone comes in the form of baby.

Chapter 4 – 3 – 38 :

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः
सूतग्राम- ण्योऽभिसमायन्ति, एवमेवममात्मानमन्तकाले
सर्वे प्राणा अभिसमायन्ति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

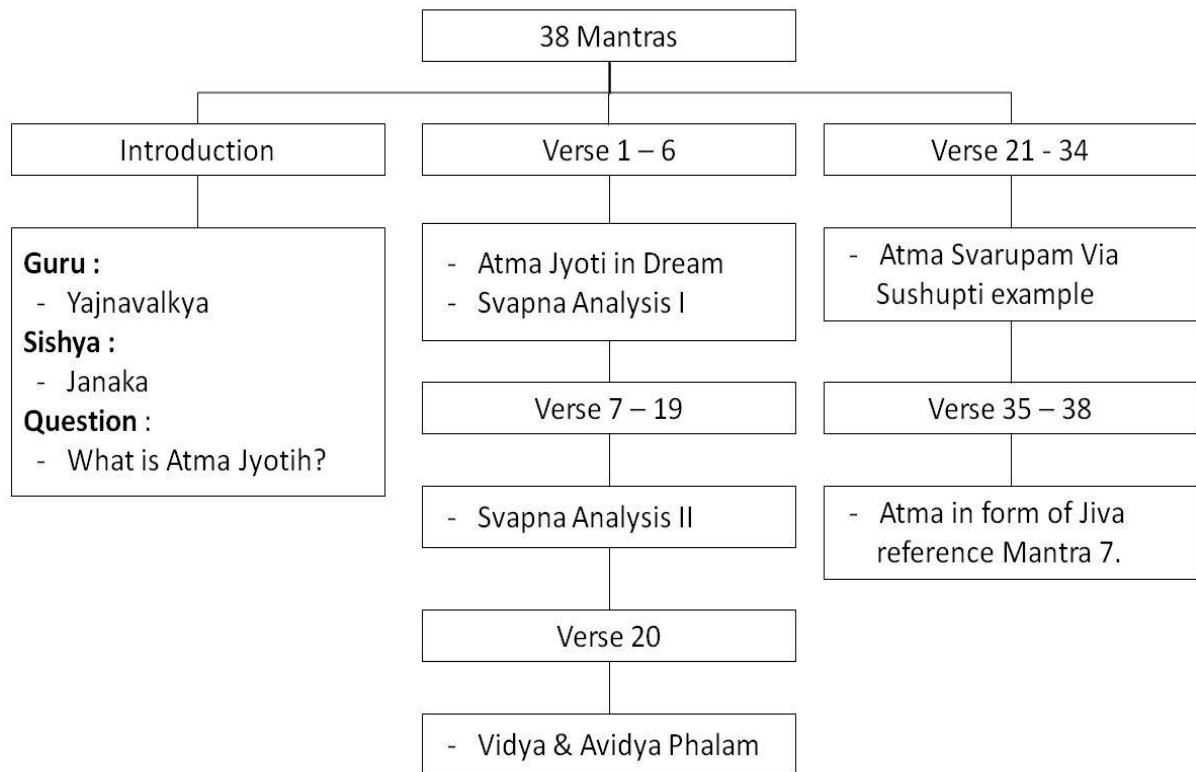
tadyathā rājānaṃ prayiyāsantamugrāḥ pratyenasah
sūtagrāmaṇyo'bhisamāyanti, evamevamaātmanamantakāle
sarve prāṇā abhisamāyanti, yatra itadūrdhvacchvāsī bhavati || 38 ||

Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult. [IV – III – 38]

How is the send off?

- Sense organs assemble to go alongwith Jiva like some people assemble to send off the King.
- Samsara Varnanam given so that you will work for Moksa and liberation.

Summary
Chapter 4 – 3rd Brahmanam
Svayam Jyoti Brahmanam



Topic 1 : Verse 1 – 6

- Someone other than the body illumines all the bodily functions.

External illuminator	Internal illuminator
<ul style="list-style-type: none"> Illuminator outside. Illumines wakers body 	<ul style="list-style-type: none"> Illuminator inside Illumines dreamers body.

Topic 2 : Verse 7 – 19

3 Points :

a) Consciousness is distinct from body and mind.

- It is an independent substance. Science considers it as property or part of matter.
- It is not an adjective of matter but it is a substance.
- Matter is adjective of consciousness.
- Matter depends upon consciousness.

b) Consciousness is Karma Rahitvam.

- It is unassociated with any Karma.

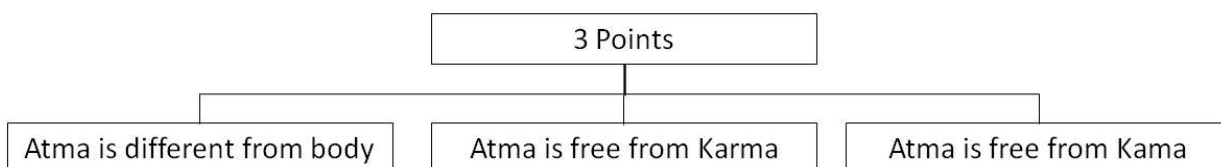
Nirvana Shatktam :

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः । अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४	Na Punyam Na Papam Na Saukhyam Na Dukham Na Mantra Na Teertham Na Veda Na Yajna Aham Bhojanam Naiva Bhojyam Na Bhokta Chidananda Rupa Shivoham Shivoham
I am not Punya (good deed), Paap (Sin), Saukhyam (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. 4	

- No Punar Janma for Atma.

c) Kama Rahitvam – free from all desires.

- Akamatvam, Nishkamatvam.



Example :

a) Mahamatsya – Big fish :

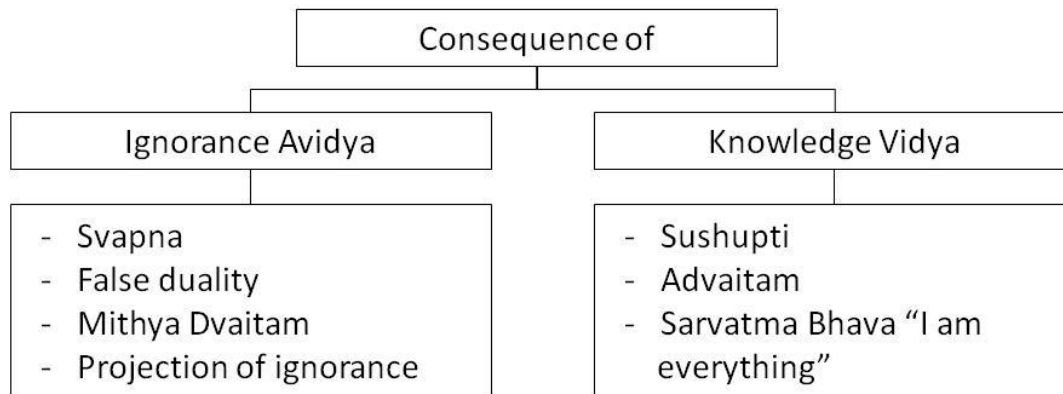
- Fish moves through middle of the river and also close to the banks of the river.
- It is not affected by what happens on the banks of the river, untainted, unconnected.
- Jiva moves into Jagrat and Svapna bank and in the middle Sushupti.
- Jiva is not affected by events in Jagrat, Svapna, Sushupti.

b) Bird – Moves in the Sky, morning to evening, rests in its nest in the evening.

- Similarly Jiva bird moves in Jagrat and Svapna, folds its wings – sense organs and goes to its nest Prajnah.
- 2 Examples to reveal the idea that Atma is unaffected by whatever happens around.

Topic 3 : Verse 20

- Vidya and Avidya Phalam.



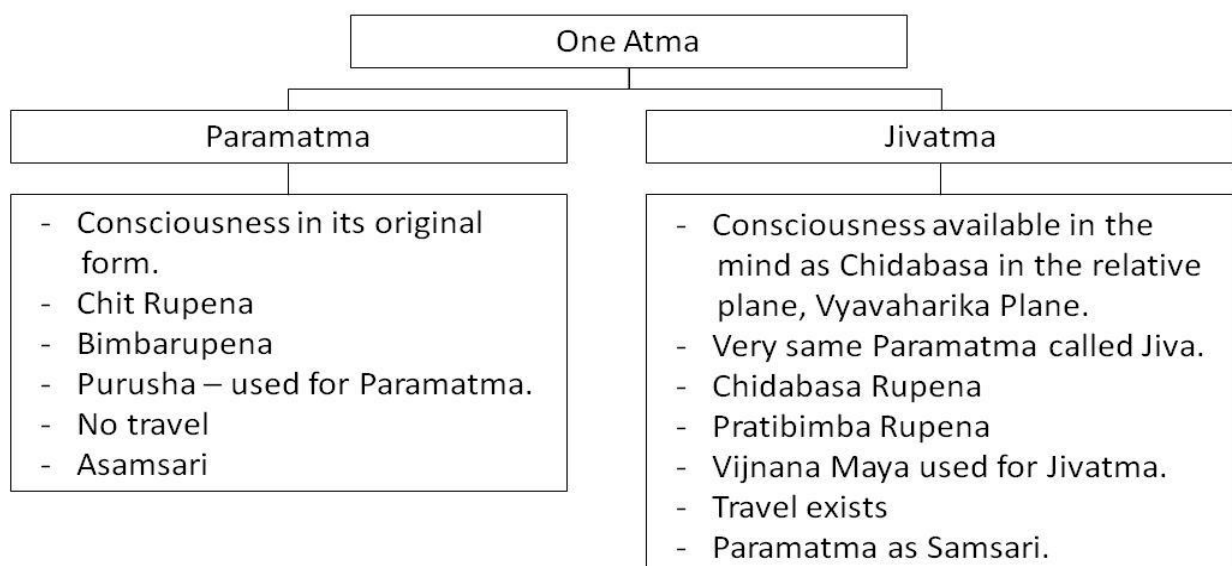
Topic 4 : Verse 21 – 34

- Atma Svarupam – Sushupti example.
- Sleep equated to Moksa.
- No actual Moksa in Sushupti. If so, we need not gain knowledge.

Sleep Anubava	Moksa Svarupam
<ul style="list-style-type: none"> - Samsara is potentially there. - Sukha Dukha Anubava Dormant - Samsara Phalam passive - Samsara not experienced. - No dvaitam, no Kama, Krodha, no limitation. 	<ul style="list-style-type: none"> - Samsara not potentially there. - No Sukha, Dukha, Samsara Phalam, Dvaitam, no Kama, Krodha Karma, Raaga Dvesa.

Topic 5 : Verse 35 – 38

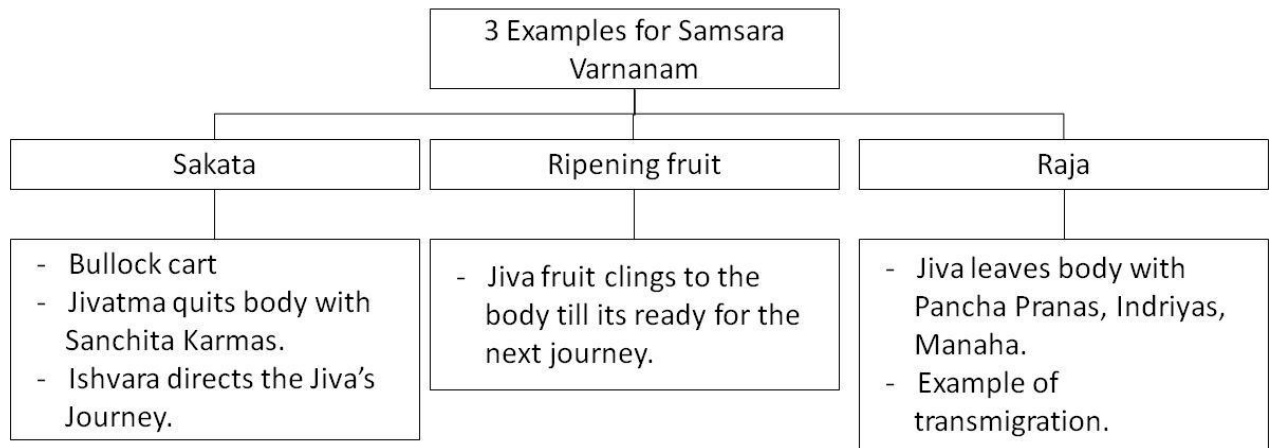
- Nature of Atma in the form of Jiva as in Verse.



Why Samsara discussed?

Shankara :

- To get Vairagyam for Moksa.
- Attachment to temporary residence, will go away.



- Samskara from Chapter 4 – 3 – 35 to 4 – 4 – 6.

Important Mantras :

a) Chapter 4 – 3 – 6 :

- Atma is light for transactions.

b) Chapter 4 – 3 – 7 :

- Vijnanamya Praneshu Hrdyantara Jyotih Purusha.
- Definition of Atma given.
- Pramanam for Chidabasa.

c) Chapter 4 – 3 – 9 :

- Atma knows as it were, acts as it were.
- Atma really not knower or doer.
- Apramata, Akarta.
- Attrayam Purusha Svayam Jyotir Bhavati.
- Atma is self effulgent and self evident.
- No need to work for self. Knowledge because it is self evident.
- We work for removal of false ideas regarding the self. I am here, I am young, old..

- We should say – I am and stop.
- I am = Knowledge.

d) Chapter 4 – 3 – 10 :

- Atma is creator of everything.

e) Chapter 4 – 3 – 15 :

- Asangoham Hi Ayam Purusah.
- Advaitam established in this mantra.
- Visishta Advaitam negated with Chapter 4 – 3 – 15.
- Visishta Advaitam says Atma is attributed or qualified self.
- Atma being Asangaha can't have any qualification.
- Nirvisesha Advaita alone is correct.
- Repeated in Chapter 4 – 3 – 16, 4 – 3 – 17.

f) Chapter 4 – 3 – 18 :

- Fish Example.

g) Chapter 4 – 3 – 19 :

- Bird Example.

h) Chapter 4 – 3 – 22 :

- Real self not father, mother, brother or sister.
- There are temporary roles I play in Jagrat and Svapna.

i) Chapter 4 – 3 – 23 :

- 2 types of knowledge or perceptions.
- Savikara and Nirvikara drishti.
- Same in Upadesa Sahasri – Tat Tvam Asi Prakaranam.
- Atma has changing and non-changing perceptions.

Changing Perception	Non-changing Perception
<ul style="list-style-type: none"> - In Jagrat, Svapna as Chidabasa. - Transaction exists - Duality 	<ul style="list-style-type: none"> - In Sushupti as Chit - No transaction - Non duality

j) Chapter 4 – 3 – 31 :

- Duality is apparent Dvaitam Mithya.

k) Chapter 4 – 3 – 32 :

- Salila Eko Drasta.
- Atma is non-dual Advaito Bavati.

Visistadvaitin	Advaitin
<ul style="list-style-type: none">- Atmas many- One separate Paramatma	<ul style="list-style-type: none">- Not many Atmas- Ekah Drasta Advaita

- Atma is Ananda Svarupam.
- Only one Ananda – no Vishaya Ananda.
- One Atma Ananda manifests itself through Various experiences.

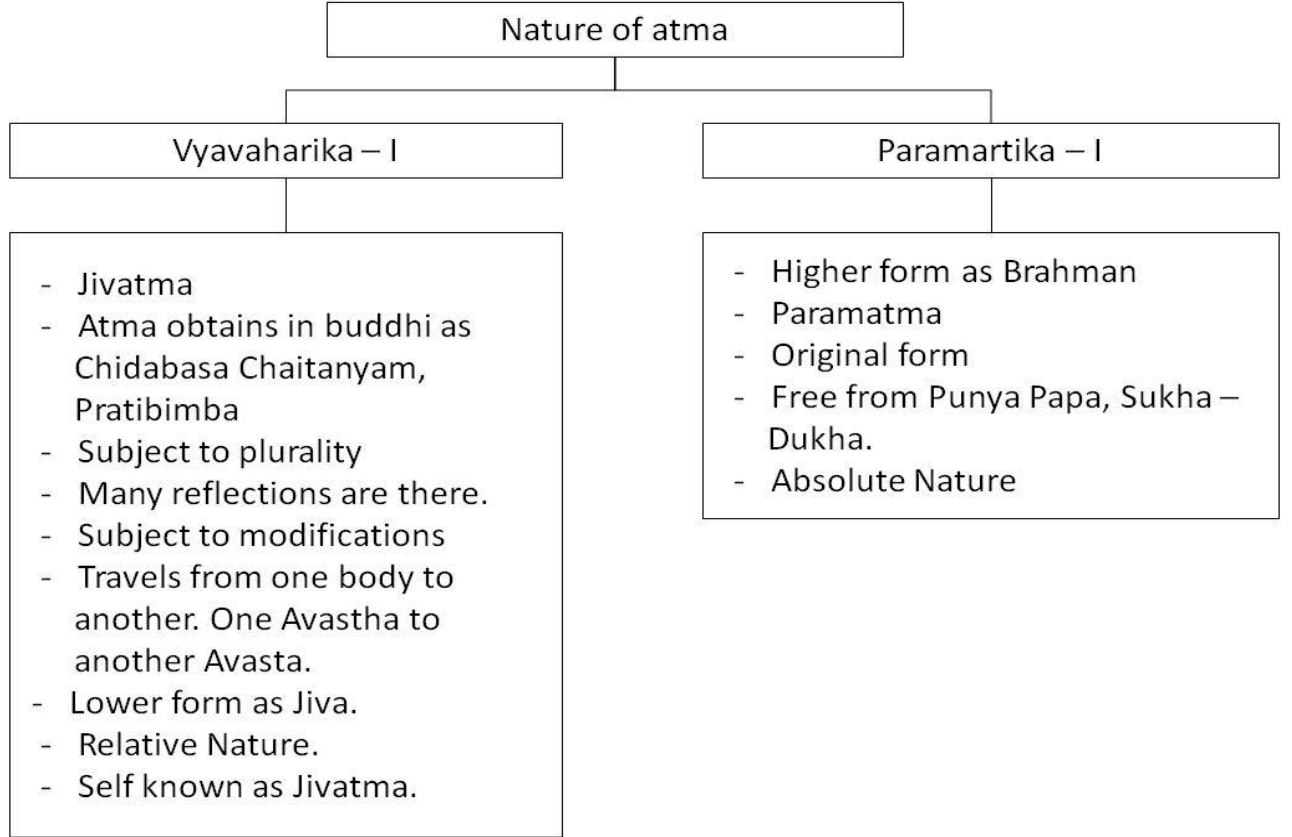
l) Chapter 4 – 3 – 33 :

- Ananda Mimamsa.

4th Brahmanam

Shariraka Brahmanam

Chapter 4 – 4 – 1 :



Chapter 4 – 4 – 1 :

स यत्रायमात्मबलं नेत्य संमोहमिव न्येति, अथैनमेते
प्राणा अभिसमायन्ति ; स एतास्तेजोमात्राः समभ्याददानो
हृदयमेवान्वचक्रामति ; स यत्रैव चाक्षुषः पुरुषः पराङ्
पर्यवर्ततेऽयारूपश्चो भवति ॥ १ ॥

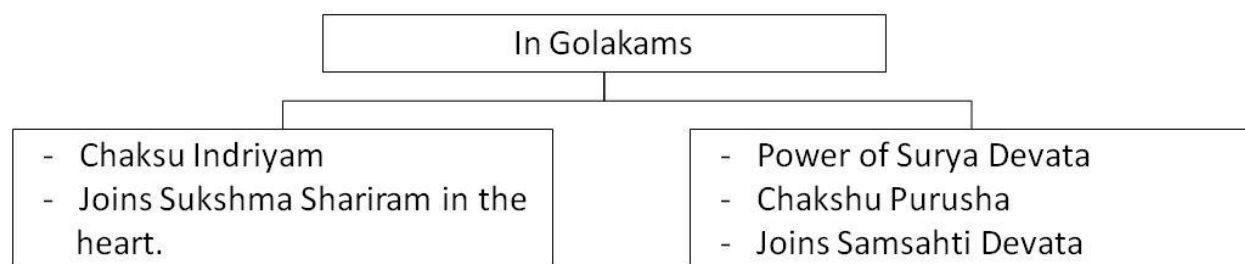
sa yatrāyamātmābalyaṃ nyetya saṃmohamiva nyeti, athainamete
prāṇā abhisamāyanti; sa etāstejōmātrāḥ samabhyādādāno
hṛdayamevānvavakrāmati; sa yatraiṣa cākṣuṣaḥ puruṣaḥ parāṇ
paryāvartate'thārūpajñō bhavati || 1 ||

When this self becomes weak and senseless, as it were, the organs come to it. completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.
[IV – IV – 1]

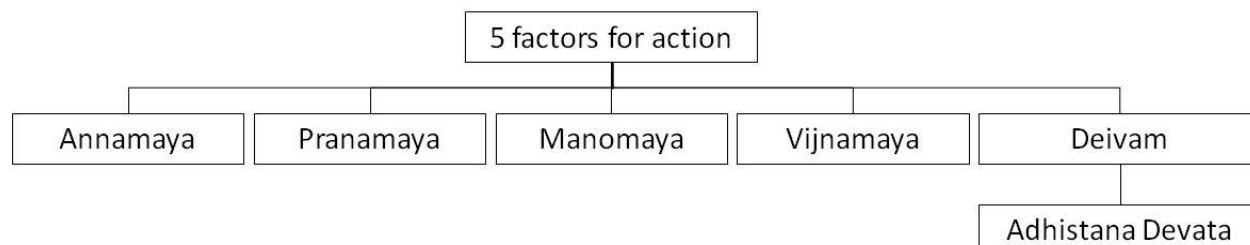
- Shariraka – means travelling miserable Jivatma – Dehi.

Death :

- Jivatma becomes feeble, semi conscious.
- Atma in its original nature is absolute and never weakens.
- Because of Deha Sambandha, it goes through all problems.
- Weakness belongs to body, mind, sense organs, but it appears “As though” Atma is weakening.
- Brightness of sense organs lose their shine.



Gita – 18th Chapter :



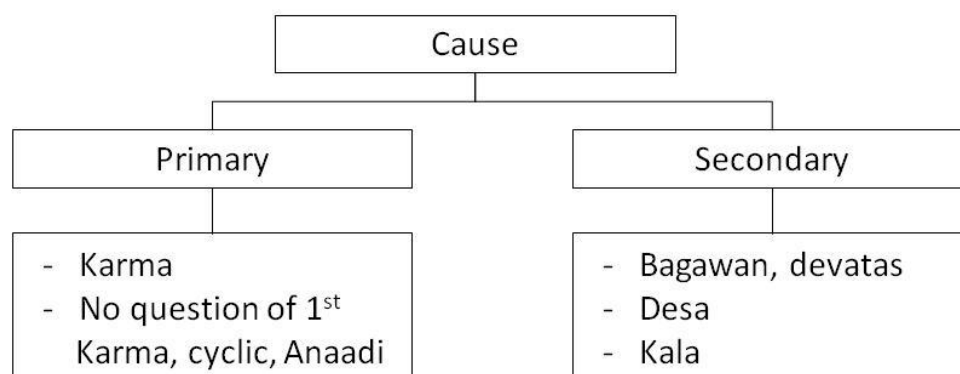
Chapter 4 – 4 – 2 :

एकीभवति, न पश्यतीत्याहुः ; एकीभवति , न जिघ्रती-त्याहुः ;
 एकीभवति, न रसयत इत्याहुः ; एकीभवति, न वदतीत्याहुः ;
 एकीभवति, न शृणोतीत्याहुः ; एकीभवति, न मनुत इत्याहुः ;
 एकीभवति, न स्पृशतीत्याहुः ; एकी- भवति , न विजानातीत्याहुः ;
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते ; तेन प्रद्योतेनैव
 आत्मा निष्कामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा
 शरीरदेशेभ्यः ; तमुत्क्रामन्तं प्राणोऽनुत्क्रामति ;
 प्राणमनुत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति ; सविज्ञानो
 भवति, सविज्ञानमेवान्वचक्रामति । तं विद्या-कर्मणो
 समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
 ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
 ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
 ekībhavati, na spṛśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
 tasya haitasya hṛdayasyāgraṃ pradyotate; tena pradyotenaīṣa
 ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā
 śarīradeśebhyaḥ; tamutkrāmantam prāṇo'nūtkrāmati;
 prāṇamanūtkrāmantam sarve prāṇā anūtkrānti; savijñāno
 bhavati, savijñānamevānvavakrāmati । tam vidyākarmaṇī
 samanvārabhete pūrvaprajñā ca ॥ 2 ॥

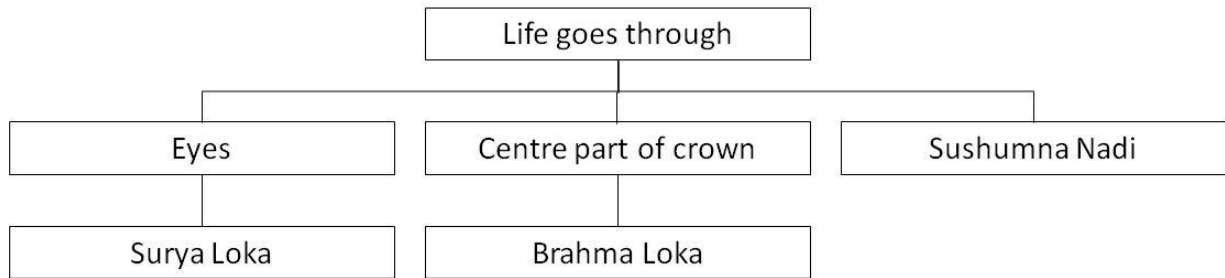
(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- What decides basis, time of withdrawal?



- Jivatma withdraws to the mind whose locus is the heart through 101 Nadis.

- Nadis originate from the heart.
- Type of Nadi through which Jiva leaves depends on the type of Janma or Loka - Jivatma has to take.
- Since Jivatma is Chaitanyam, wherever Jiva goes, that place becomes bright as it were with consciousness.



- Prana also travels – Reflective medium and reflection can't be separated.
- Prana takes Jnana, and Karma Indriyams.
- Old Samskaras revived during Marana Kala.
- Ripening Prarabda generates thoughts.
- Savijnanah Bavati – Jiva is fully aware of the knowledge.
- Activation of thought is not determined by our will. Karma, Upasana, Samskara activate these thoughts.
- 3 travel – Punya – Papa Karma, Upasana, Samskara.
- Gita – Chapter 8 – based on this Mantra.
- Thought during death determines next Janma.
- Every perception leads to a Bhoga, a Sukha or Dukha Anubava.
- For every Bhoga you pay in the form of Punyam or Papam currency.
- Devatas current is switched off once Prarabda Punya Papams are exhausted.
- During waking, the Jiva is fully expanded and in Svapna Jiva withdraws and the Sthoola Shariram does not function.
- During death similar contraction takes place.

- Dharma, Vidya, Karma alone go with Jiva after Sthoola Shariram is dropped.
- Jiva with Atma Jnanam does not travel.

Chapter 4 – 4 – 3 :

तद्यथा तृणजलायुका तृणस्यान्तं
गत्वान्यामाक्रममाक्रम्या-त्मानमुपसंहरति,
एवमेवायमात्मेदं शरीरं निहत्य, अविद्यां गमयित्वा,
अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ ३ ॥

tadyathā tṛṇajalāyukā tṛṇasyāntam
gatvānyamākramamākramyātmānamupasaṁharati,
evamevāyamātmedaṁ śarīraṁ nihatya, avidyāṁ gamayitvā,
anyamākramamākramyātmānamupasaṁharati || 3 ||

Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside-make it senseless-take hold of another support, and contract itself. [IV – IV – 3]

Example :

- Worm moving in the grass.
- Fixes the head in front and withdraws the back portion.
- Even while remaining in this body, Jiva takes another physical body, including parentage and environment.

Shankara :

- Through Vasana takes another body. Mentally assumes another body because of Vasanas.

Brahma Sutra :

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati samparishvaktah prasnanirupanabhyam ।

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chhandogya). [III – I – 1]

- Same topic where Vyasa tested Shankara.
- Jiva withdraws from the Golakam and converts body into inert piece of matter.
- Through Vasana and Karma, Jiva is technically alive, mentally in another birth.
- Vidya, Karma, Purva Prajna, Ishvara are Nimitta Karanam for next body.

Chapter 4 – 4 – 4 :

तद्यथा पेशस्कारी पेशसो मात्रामपाद्यान्यन्नवतरं
कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्य,
अविद्यां गमयित्वा, अन्यन्नवतरं कल्याणतरं रूपं
कुरुते- पित्र्यं वा, गान्धर्वं वा दैवं वा, प्राजापत्यं वा,
ब्राह्मं वा, अन्येषां वा भूतानाम् ॥ ४ ॥

tadyathā peśaskārī peśaso mātṛām apādāyānyannavataṛam
kalyāṇataṛam rūpaṁ tanute, evamevāyamātmedaṁ śarīraṁ nihatyā,
avidyāṁ gamayitvā, anyannavataṛam kalyāṇataṛam rūpaṁ
kurute—pitryaṁ vā, gāndharvaṁ vā daivaṁ vā, prājāpatyaṁ vā,
brāhmaṁ vā, anyeṣāṁ vā bhūtānām || 4 ||

Just as a goldsmith takes apart a little quantity of gold and fashions another - a newer and better - form, so does the self throw this body away, or make it senseless, and make another - a newer and better - form suited to the Manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings. [IV – IV – 4]

- Upadana Karanam of next physical body = Pancha Sthula Butas.
- Chandogya Upanishad, Panchagni Vidya, Jiva acquires physical body at the time of cremation.

Nimitta Karanam	Upadana Karanam
- Worm example	- Gold smith / Bagawan takes a portion of Pancha Butas and gives a new Shape.

- Body can be suited for Pitru-loka, Gandharva Loka, Deiva Loka, Prajapati Loka, Virat – Brahma – Hiranyagarbha loka.
- Pakshi, Mruga or Manushya Shariram. Everything based on Karma.

Chapter 4 – 4 – 5 :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः
प्राणमय- श्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय
आकाश- मयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः
क्रोधमयो-ऽक्रोधमयो धर्ममयोऽधर्ममयः
सर्वमयस्तद्यदेतदिदमयो-ऽदोमय इति ; यथाकारी यथाचारी
तथा भवति—साधु- कारी साधुर्भवति, पापकारी पापो भवति ;
पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्विदुः
काममय एवायं पुरुष इति ; स यथाकामो भवति तत्क्रतुर्भवति,
यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥५॥

sa vā ayamātmā brahma vijñānamayo manomayaḥ
prāṇamayaścākṣurmayaḥ śrotramayaḥ pṛthivīmaya āpomayo vāyumaya
ākāśamayastejomayo'tejomayaḥ kāmamayo'kāmamayaḥ
krodhamayo'krodhamayo dharmamayo'dharmamayaḥ
sarvamayastadyadetadidaṁmayo'domaya iti; yathākārī yathācārī
tathā bhavati—sādhukārī sādurbhavati, pāpakārī pāpo bhavati;
puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena | atho khalvīduḥ
kāmamaya evāyaṁ puruṣa iti; sa yathākāmo bhavati tatkraturbhavati,
yatkraturbhavati tat karma kurute, yat karma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything - identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil - it becomes virtuous through good acts and vicious through evil acts. Others, however, say, The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains. [IV – IV – 5]

- What happen on rebirth?

- Jivatma identifies with Sthoola Shariram, type of thought, environment, Prana.
- Sava Ayam atma Brahma Mahavakya of Mandukya Upanishad.
- Originally Brahman, but now lost the state and disclaimed the wonderful glory.
- Jiva becomes one with Buddhi becomes one with all Anatma Prapancha, disowning the Atma Svarupam.
- According to his identification and expectations his future will be shaped.
- What is root cause of Samsara?
- Jiva is embodiment of “Kama”.

Kama	Kratu
- Weak desire	- Kama becomes determination and translated to action.

- Avidya is general cause, Samanya Karanam and Kama is the specific cause.
- Kama Nasah eva Samsara nasha.
- Paramatma Asamsari Brahman becomes Samsari because of Tadatmia Adhyasa, because of Abhimana with Sthoola Shariram and Sukshma Shariram.
- Paramatma becomes Akasa Mayah, Vayu Mayah, Pancha Butatmika Sharira Maya, Vijnanamayah, Mano Maya, Kama, Krodha Maya.
- When Paramatma becomes Sharira Mayah, because of Abhimana that Paramatma is called Jivatma.
- Once Paramatma falls to Jiva level, he becomes Karta, Bokta, Kama Sankalpa, Karma comes, Phalam comes.

Avidya	Kama
<ul style="list-style-type: none"> - Samanya Karanam - Mother - General cause - Eka Rupa - Determines travel after death 	<ul style="list-style-type: none"> - Vishesha Karyam - Son - Specific cause - Aneka Rupa - Determines direction of travel

- Kama does not directly lead to Samsara.
- Kama causes Sankalpa or Nishchayah.
- Desires cause determination to do or accomplish something.

Gita :

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥ ६.२४ ॥

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides.... [Chapter 6 – Verse 24]

Cause	Effect
<ul style="list-style-type: none"> - Sankalpa - Feeble Desire 	<ul style="list-style-type: none"> - Kama - Strong desire

- As the desire of a person, so will be his determination, his plan, his priorities.

Chapter 4 – 4 – 6 :

तदेव श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किंचिद् करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः ; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:

tad eva saktaḥ saha karmaṇaiti
liṅgam mano yatra niṣaktam asya;
prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.
tasmāl lokāt punar aiti asmai lokāya karmaṇe
iti nu kāmaya mānaḥ; athākāmaya mānaḥ, yo'kāmo
niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmantī,
brahmaiva san brahmāpyeti || 6 ||

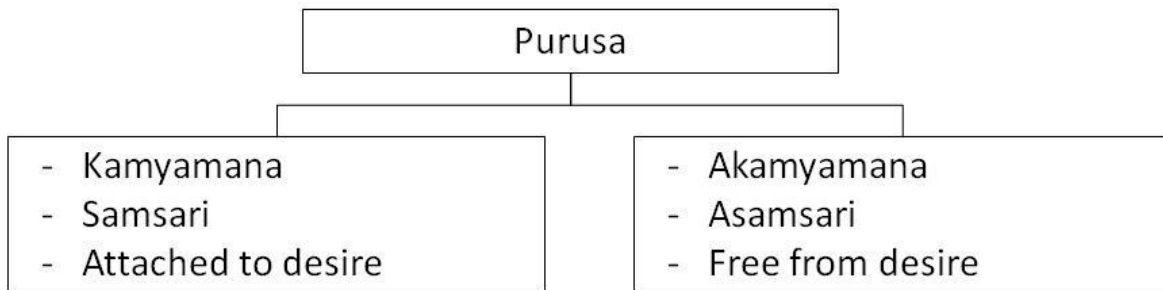
Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

Same idea in Gita :

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

- According to priorities of life, will be our thoughts, and these thoughts determine next Janma.
- Jiva identified with Sukshma Shariram becomes Samsari.
- Mind gets firmly attached to persons, environment, objects.
- All actions result in Phalam.
- Asmai Lokya Punaha aiti, Again he starts fresh Punya – Papa Karma replenishment.
- This is Biography of a Kamayamana Purusa = Samsara.
- Samsara Varnanam is over.
- Now Moksa Varnanam starts (important).



- How does one become Akamyamana Purusa?
 - a) Never have Anatma as a goal in a life.
 - b) Anatma = Person, position, name, fame, status.
- Use Anatma for Atma Prapti.
- Money, family are means, not an end.
- Total rejection of Anatma is meaningless.
- Be ready to loose renounce anything at appropriate time, this is Vairagyam.
- I should avoid misery.

Anatma Kama	Atma Kama
a) Can never be fulfilled b) Inferior, insatiable.	a) Can be fulfilled, gives Purnatvam. b) Superior, gives Moksa Phalam. c) Fulfils Dharma, Artha, Kama.

Shankara :

- No Anatma exists separate from Atma.
- Hence fulfilment of Atma is equal to fulfilment of all Anatma.

When Moksa Purushartha is fulfilled, Dharma, Artha, Kama fulfilled.

Desire Prompted Actions	Desire Free Actions
<ul style="list-style-type: none">- Binding- Struggle- Bandaha	<ul style="list-style-type: none">- Non-Binding- Game- Jeevan Mukta

Videha Mukti :

- Prana do not leave body to take Punar Janma.
- Jnanis Sukshma and Karana Shariram merges into Samashti (Maya) here itself.
- **Same idea in Chapter 3 – 2 – 11 :**

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियत उदस्मा-त्प्राणाः
क्रामन्त्याहो३ नेति ; नेति होवाच याज्ञवल्क्यः, अत्रैव समवनीयन्ते,
स उच्छ्वयति, अध्मायति, अध्मातो मृतः शेते ॥ ११ ॥

yājñavalkyeti hovāca, yatrāyaṃ puruṣo mriyata udasmātprāṇāḥ
krāmāntyaho3 neti; neti hovāca yājñavalkyoḥ, atraiva samavanīyante,
sa ucchvayati, ādhmāyati, ādhmāto mṛtaḥ śete || 11 ||

Yajnavalkya, said he, when this (liberated) man dies, do his organs go up from him, or do they not? No, replied Yajnavalkya, (they) merge in him only. The body swells, is inflated, and in that state lies dead. [III – II – 11]

Braheiva San Brahmapyati :

- Jiva becomes Mukta, one with Brahman.
- Apyeti to merge.
- **Definition of Jivan Mukta :**
Akamah Nishkamah Apta Kamah Atma Kamah.
- Instead of desiring Anatma, he transfers his desire to Atma Kama which is called Viveka.
- As Atma gives total fulfillment, Purnatvam, it is said that Atma Kama Akamah Bavati.
- You become attached to ever – detached Atma, which is called Jeevan Mukti.

Definition of Atma in Chapter 4 – 3 – 21 :

तद्वा अस्यैतदतिच्छन्वा अपहतपाप्मभयं रूपम् । तद्यथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन
वेद नान्तरम् ; तद्वा अस्यैतदाप्तकाममात्मकामकामं रूपं
शोकान्तरम् ॥ २१ ॥

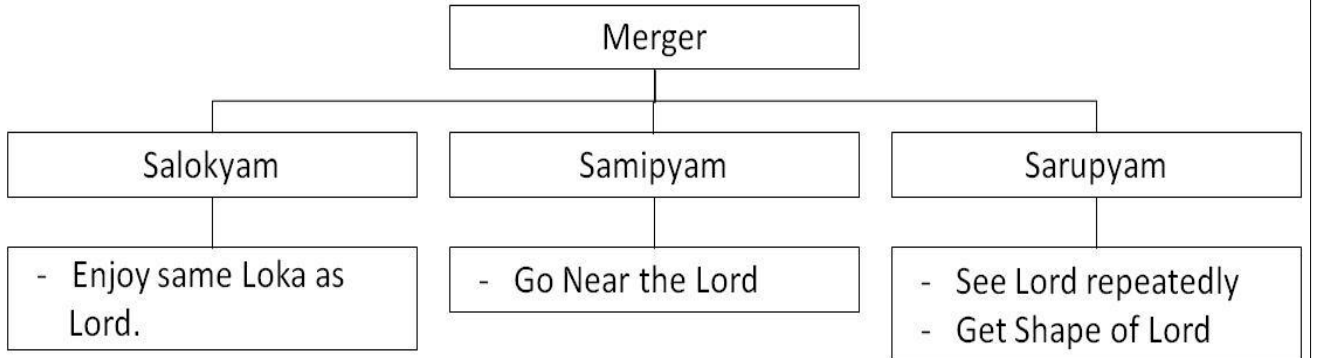
tadvā asyāitadaticchandā apahatapāpmābhayaṃ rūpam | tadyathā
priyayā striyā sampariṣvaktō na bāhyaṃ kiṃcana veda nāntaram,
evamevāyaṃ puruṣaḥ prājñenātmanā sampariṣvaktō na bāhyaṃ kiṃcana
veda nāntaram; tadvā asyāitadāptakāmamātmakāmakāmaṃ rūpam
śokāntaram || 21 ||

That is his form - beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal, That is his form - in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief. [IV – III – 21]

- Atma Kamah Aptā Kaman Akamah.
- Jnani was Brahman enclosed in the Body (Sadeha Brahman), and he continues to be Brahman after fall of Body (Videha Brahman).
- Pot space becomes total space and remains as total space.

Brahma Apyeti Bashyam :

- Normally Verb indicates : Event, Incident, Process, Action.



- Bakta becomes part of God, not one with God, said in Purana.
- There is expectation and Anxiety in Bakta.
- Apyeti interpreted as Avidya Nivrutti, merges is equal to disappearance of ignorance.
- There is no Physical action because gap between Jiva and Brahman is imaginary gap.
- Brahman not away, will never be away, I am already Brahman – knowing this fact is Brahma Vidya.

Different Interpretations :

a) Jivatma joins Paramatma :

- Moksha involves travel through Shukla Gathi and merging with Lord.

Shankara :

- Paramatma not different from me to travel and merge.
- We have a feeling that we are not Brahman.
- Apyeti means Avidya Nivrutti Praptih iva.

b) We are Apra Brahman, Samsari Brahman, need process of change to become Para Brahman.

Shankara :

- If changes, it becomes Vikarah, product in time subject to loss.
- Tat Tvam Asi – You are Brahman.

c) Go and join Brahman :

- Moksa is Attainment of new type of Ananda, spiritual bliss.

Shankara :

- Illogical
- Will be Janya Ananda in time, will end.
- It is only mental state, state of Anatma, not Atma.
- Samadhi also state of mind, Vishaya Ananda, Samsara.

d) Atma Ananda is obstructed, Unmanifest and When obstruction is removed, Atma Ananda is Manifest.

Shankara :

- This is time bound, Anatma Utpatti Ananda not Moksa.

e) Purva Pakshi :

- Avidya Nivrutti is change in Atma.
- Previously Avidya Sahita Moksa, now Avidya Rahita Moksa.

Shankara :

- Avidya does not belong to Atma.
- Atma illumines Avidya, object, it is not Atma.
- Eyes can't see white or black circle belonging to the eye.
- Avidya is of lesser order of reality.
- Mithya Avidya can't bring change in Sathya Atma.
- Perception of Snake on rope does not bring any change in rope.
- Me is Brahman, no purification or samskara possible in Atma.
- Other than knowing, no external change in the world.

f) Purva Pakshi :

- If nothing is going to happen what is use of Moksha?

Shankara :

- Seeming accomplishment is there which negates the seeming loss (Peace of mind, security etc).
- Worry need not be due to real loss. Could be seemingly loss.
- **Example :**
Key lost in pocket, hidden in Kurchief.
- Seeming loss is Samsara.
Seeming Gain is Moksa.
- Puts an end to all struggles.

Conclusion :

a) Samsara can be defined as

- Avidya, Kama, Karma, Dukham, Punar Janma.
- They are at 5 different levels.

b) Moksha :

- **Freedom (Nivrutti) from :**
Avidya, Kama, Karma, Dukham, Punar Janma.
- In Chapter 4 – 4 – 6, Moksa defined as Kama Nivrutti.

- Mukta Purusah is Akamah.
- Being Brahman, while living he becomes one with Brahman and after death also.
- Because of ignorance Brahman is as though lost and because of Knowledge, Brahman is as though gained. Benefit is real, Purnatvam is gained.

Atma Bodha :

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥

*Atmaatu Satatam Praapto Api Apraptavat Avidyayaa
Tannase Praaptavat Bhaati Swa Kanthaabharanam Yatthaa*

Though Atman is an ever present reality, yet because of ignorance It is unrealized. On the destruction of ignorance, Atman is realized. It is like the case of the ornament on one's neck. [Verse 44]

Chapter 4 – 4 – 7 :

तदेव श्लोको भवति ।
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ इति ।
तद्यथाहिनिर्वयनी चर्मके मृता प्रत्यस्ता शयीत,
एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव
तेज एव ; सोऽहं भगवते सहस्रं ददामीति होवाच
जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।
yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।
atha martyo'mṛto bhavatyatra brahma samaśnuta || iti ।
tadyathāhinirvlayani valmike mṛtā pratyastā śayita,
evamevedaṁ śarīraṁ śete, athāyamaśarīro'mṛtaḥ prāṇo brahmaiva
teja eva; so'haṁ bhagavate sahasraṁ dadāmiiti hovāca
janako vaidehaḥ || 7 ||

Regarding this there is this verse : When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body. Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. I give you a thousand (cows), sir, said Janaka, Emperor of Videha. [IV – IV – 7]

- Rg Mantra quoted in support of Kama Prapti is Moksa Prapti.

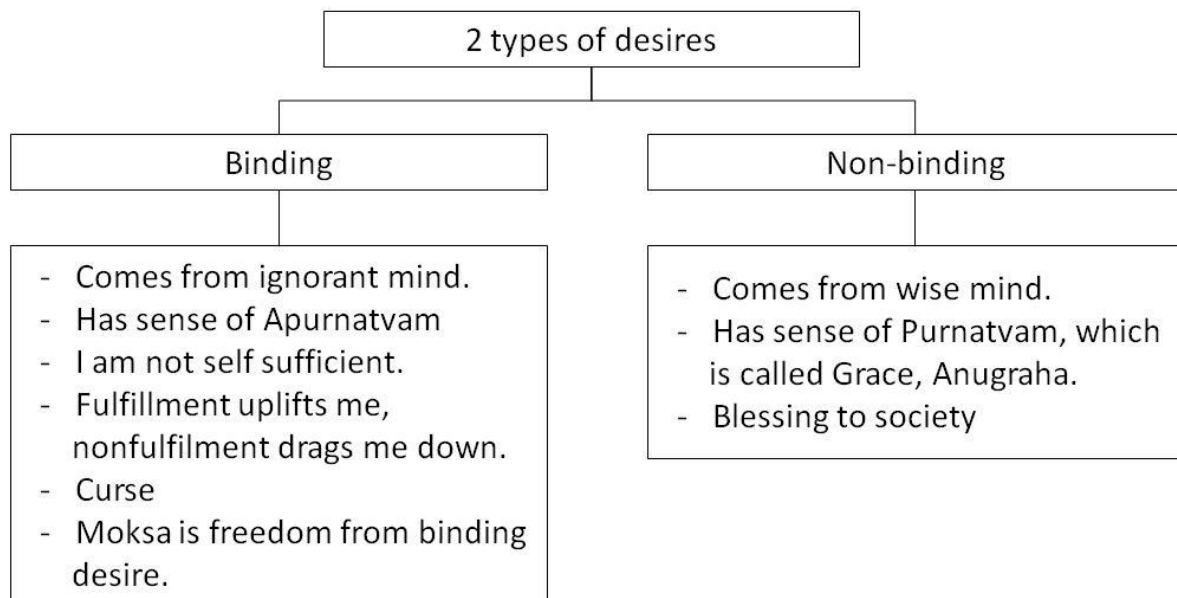
Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdi sritah,
Atha martyo-'mrto bhavati atra Brahma samasnute || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- For a wise man, desire which were bugging the mind, and making the mind burdensome are gone.



- One who took himself to be mortal becomes immortal by knowing that mortality is misconception.
- Travel from mortality to immortality is travel from ignorance to knowledge.
- It is a matter of understanding, not an event, not a process.
- Attainment of Brahman is owning up Aham Brahma Asmi.
- **Chapter 4 – 4 – 7 :**
How Jivan mukta is possible when physical body is still there undergoing pains in old age?

Yajnavalkya :

- Shariram's presence is not the cause of sorrow but Sharira Abhimanam is the cause of sorrow.

Jnani :

- Shariram continues because of Prarabdha Karma but Sharira Abhimana is gone.
- Biological experiences can't be stopped but mental worries, sorrows, fear, tension, anxiety which we call as Samsara is not there.

Example :

- Baby undergoes Ant pain but does not have strong Sharira Abhimanam and individuality.
- Jnanam removes Psychological problems, all projections of the mind, which we call Samsara.
- Jnani given name Videhaha, without deha Abhimana.
- **Example :**
Snake does not affect the snake because it has got separated from the skin.
- Prarabdham brings pleasures and pain to the body.
- Jnani becomes bodyless, Ashariram.
- Pancha Prana by themselves Jadam, made of Vayu.
- Atma lends consciousness to Prana.
- Atma is life of Prana.
- Prana and Jnani is none other than Brahman, Mahavakya.
- Moksa Varnanam over.
- Jnanaka offers 1000 cows.

Chapter 4 – 4 – 8 :

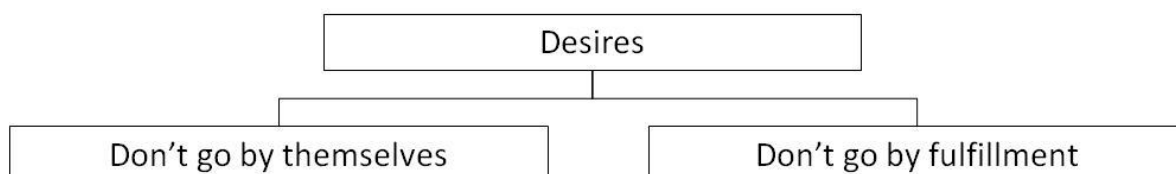
तदेते श्लोका भवन्ति ।
अणुः पन्था विततः पुराणो
मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

tadete ślokā bhavanti |
aṇuḥ panthā vitataḥ purāṇo
mām spr̥ṣṭo'nuvitto mayaiva |
tena dhīrā apiyanti brahmavidāḥ
svargaṃ lokamita ūrdhvaṃ vimuktāḥ || 8 ||

Regarding this there are the following verses : The subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages - the knowers of Brahman - (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living). [IV – IV – 8]

Verses 8 – 21 (14 Slokas) :

- Kama Nivrutti is Moksa Prapti. Jnana Marga Glorified.



- Go by removing the Root which is Apurnatvam.
- What I miss varies but I miss continues in life.
- Apurnatvam is cause by Avidya and without self knowledge, desire cannot go.
- Kama Nirvrutti means Ajnana Nirvrutti and it means Jnana Prapti.

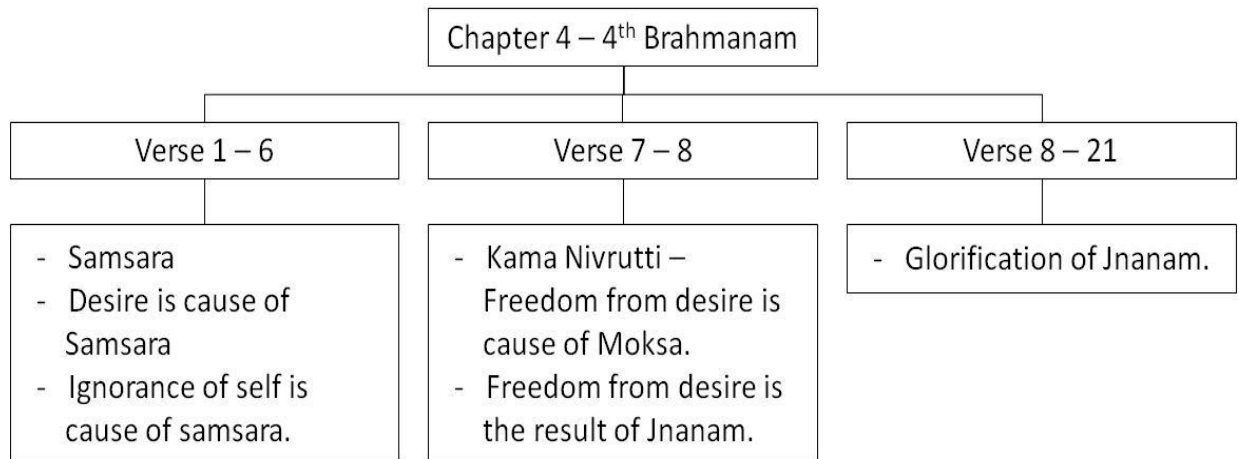
Gita :

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

Mukdak Upanishad :

- Jnana Marga is Para vidya.
- More clear is my study, more clearer is understanding about myself. Shankaras commentary on Kanva Shaka.
- Madyandina Saka has another reading of taraha – means Jnanam boat. Which takes one across Samsara – Vidyaranya. Writes commentary on Madhyantika Saka.



- I am free, I am happy is the teaching.
- Dheerah means priorities are clear.
- You become one with the teaching by Mananam and Nididhyasanam.

Chapter 4 – 4 – 9 :

तस्मिन्चुकलमुत नीलमाहुः
पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्ता,
तेनति ब्रह्मवित्पुण्यकृत्तैजसाश्च ॥ ९ ॥

tasmiñchuklamuta nīlamāhuḥ
piṅgalaṃ haritaṃ lohitaṃ ca |
eṣa panthā brahmaṇā hānuvittaḥ,
tenaiti brahmavitpuṇyakṛttaijasaśca || 9 ||

Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path. [IV – IV – 9]

- Through several nadis, Saguna Brahma can be obtained.

Refer : Chapter 4 – 3 – 20

ता वा अस्यता हिता नाम नाड्यो यथा केशः सहस्रधा
भिन्नस्तावताणिम्ना तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य
हरितस्य लोहितस्य पूर्णा ; अथ यत्रैनं घ्नन्तीव जिनन्तीव,
हस्तोव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्व्यं पश्यति
तदत्राविद्यया मन्यते ; अथ यत्र देव इव राजेव, अहमेवेदं
सर्वोऽस्मीति मन्यते, सोऽस्य परमो लोकः ॥ २० ॥

tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ sahasradhā
bhinnastāvatāṇimnā tiṣṭhanti, śuklasya nīlasya piṅgalasya
haritasya lohitasya pūrṇā; atha yatraiṇaṃ ghnantīva jinantīva,
hastīva vicchāyayati, gartamiva patati, yadeva jāgradbhayaṃ paśyati
tadatrāvidyayā manyate; atha yatra deva iva rājeva, ahamevedam
sarvo'smīti manyate, so'sya paramo lokāḥ || 20 ||

In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, This (universe) is myself, who am all, that is his highest state. [IV – III – 20]

Haritam	Lohitam
Green	Red

- Each Nadi takes a person to one Devata belonging to one Loka, like Surya Loka, Chandra Loka.
- Upasakas falsely conclude that these Nadi Margas are Moksha Margas.

Shankara :

- No Marga for Moksha.

Chapter 4 – 4 – 10 :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ १० ॥

andhaṃ tamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ || 10 ||

Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas). [IV – IV – 10]

- Verses 9 and 10 glorify Jnana Marga.
- Verse 10 and 11 condemns other Avidya Margas.
- This verse also in Isavasya Upanishad.
- Karma, Upasana, Ashtanga Yoga keeps a person within Samsara only and a person does not become Jnani. They cannot destroy ignorance.

Gita :

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतन्नयं त्यजेत् ॥ १६.२१ ॥

These three are the gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 – Verse 21]

- Kama Krodha are Narakadvaram.
- Blindness with regards to self continues in all 14 Lokas.
- In Chapter 4 – 4 – 10 Avidya is Karma and Vidya is Upasana.
- Both are Apra Vidya.
- Karma and Upasana required for Jnana Yogyatha Siddhi.
- Scholar of Vedanta without Character happens to be so because of Karma, Upasana Ninda and Tyaga.
- We should have Balanced vision – know relevance and limitation of Karma and Upasana.

Chapter 4 – 4 – 11 :

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥ ११ ॥

anandā nāma te lokā andhena tamasāvṛtāḥ |
tāmste pretyābhigacchantyavidvāṃso'budho janāḥ || 11 ||

Miserable are those world enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise. [IV – IV – 11]

- Ignorant go to 14 Lokas which are full of Dukham.

Chapter 4 – 4 – 12 : (Important Verse)

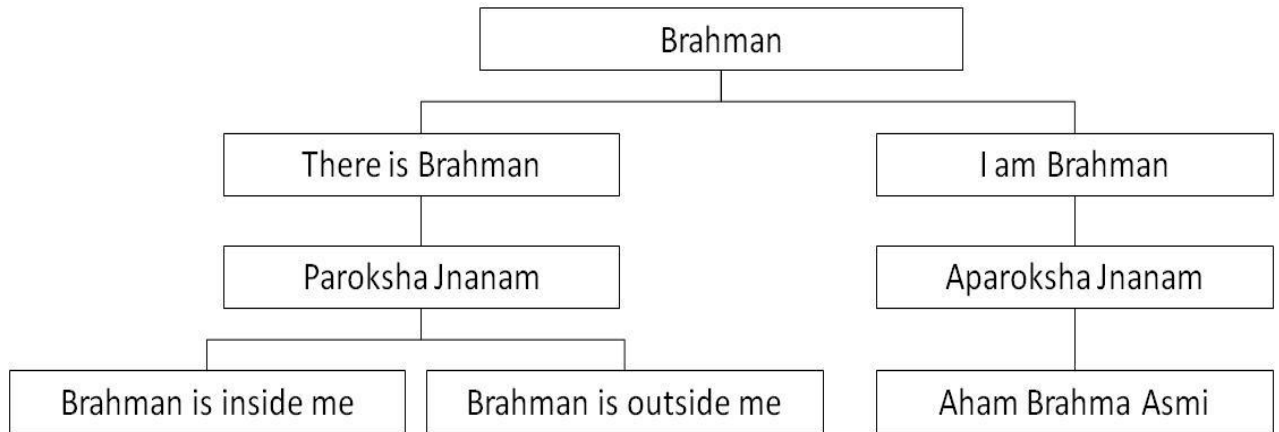
आत्मानं चेद्विजानीयाद्यमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiṭi pūruṣaḥ |
kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

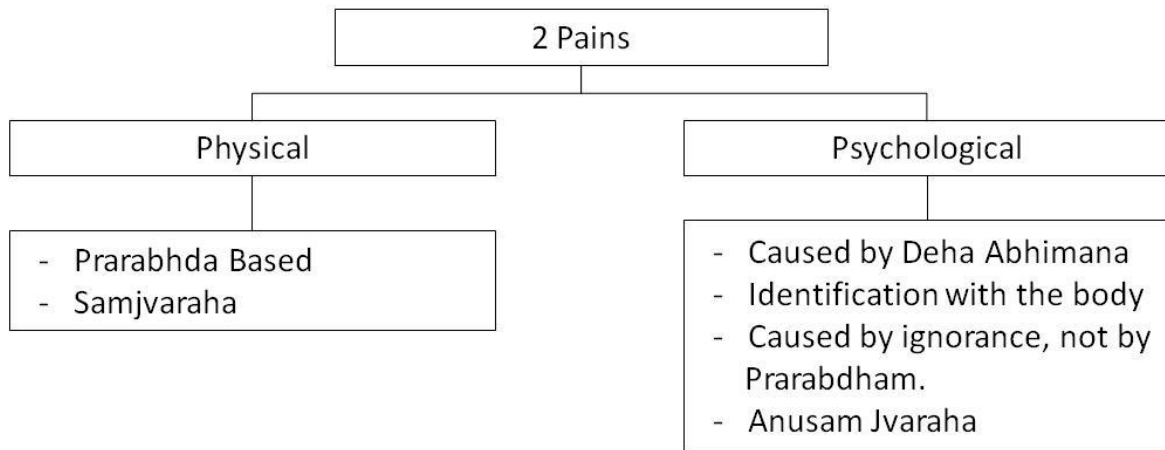
If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?
[IV – IV – 12]

- 10 and 11 Jnana Marga glorified by criticising Karma and Upasana.

- Verse 12 – 21 Jnana Marga Stuti directly.



- Panchadasi – Trupti Deepa Prakaranam – 297 Verses.
- Arrival of the body is for pains. It is result of Prarabdha Papam.

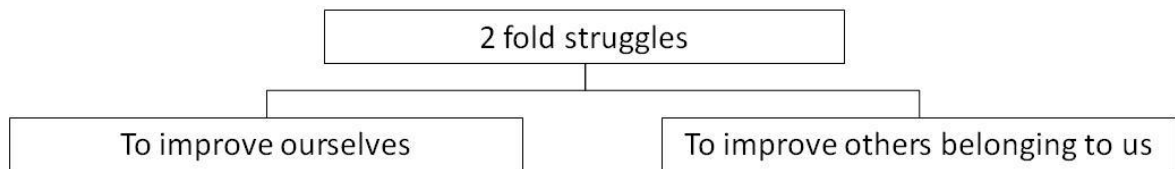


- Prarabdham comes because of Sharira Abhimana.
- The Projections or imaginations, worries, anxieties are caused by Sharira Abhimana.
- Sharira Jvarah is because of Physical struggle or activity to fulfill my desires or to fulfill for somebody else's desire.
- Both pain not for Jnani. Jnani hands over body to Ishvara / Prarabdha. He is identified with Atma which has no desire.

Question :

- For fulfilling which desire and for whose desire will a Jnani struggle with his body.

- If we create a little bit of difference between Paramatma and Jivatma, we cannot avoid fear.
- Liberation defined as freedom from all types of mental struggles, mental fear and feelings of insecurity.
- Physical struggles are in the form of Karma, and Karma Phalam.
- Mental struggle goes Parallely in the form of anxiety, stress, tension, regrets.
- In Moksa, external activity is there with internal relaxation.
- No internal struggle, called Jivan Mukta.
- No internal struggle because the success and failure of external activity has no connection with his Purnatvam, security, fulfillment.
- Now my ego has lost its self esteem and I look forward to every success so that I can have better image. I am internally bankrupt.
- Jnani – has best image – Nitya, Shuddha, Buddha Svabava.



- In Advaita Drishti, there is no second one at all, no Apurna Vastu.
- **Purva Pakshi :**
There are Mithya Jivas struggling in the world.
- Jnani will serve the society but it will not be binding action.
- After Jnanam experiencer, experience duality is negated.

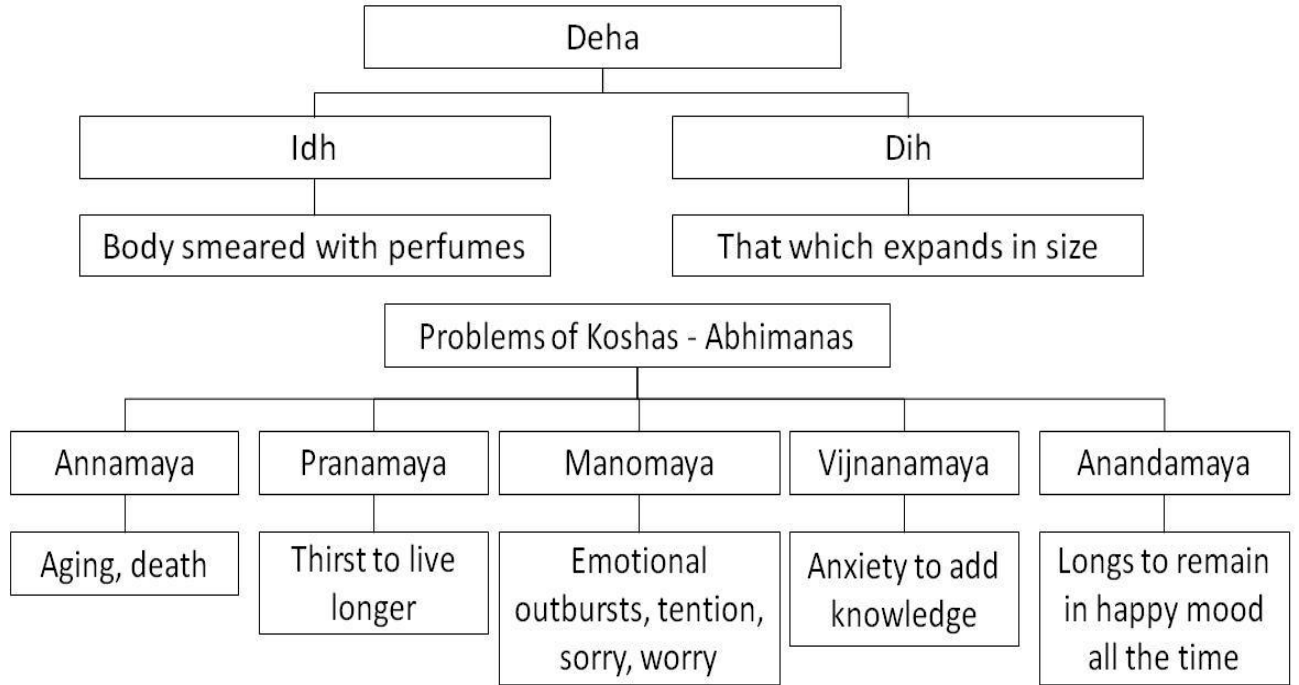
Chapter 4 – 4 – 13 :

यस्यानुविष्टः प्रतिबुद्ध आत्मा-
स्मिन्संदेहो गहने प्रविष्टः ।
स विश्वकर्ता, स हि सर्वस्य कर्ता,
तस्य लोकः, स उ लोक एव ॥ १३ ॥

yasyānuvittaḥ pratibuddha ātmā-
sminsamdehye gahane praviṣṭaḥ ।
sa viśvakṛt, sa hi sarvasya kartā,
tasya lokaḥ, sa u loka eva ॥ 13 ॥

He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all). [IV – IV – 13]

- Paramatma not an object to attain.
- Accomplishment of Paramatma is attaining the knowledge of Paramatma.
- Paramatma is available within the body itself.



- Underneath all lies Brahman.

Chapter 4 – 4 – 14 :

<p>इहैव सन्तोऽथ विद्यस्तद्वयम्, न चेद्वेदिर्महती विनष्टिः । ये तद्विदुरमृतास्ते भवन्ति, अथेतरे दुःखमेवापियन्ति ॥ १४ ॥</p>	<p>ihaiva santo'tha vidmastadvayam, na cedavedirmahatī vinaṣṭiḥ ye tadviduramṛtāste bhavanti, athetare duḥkhamevāpiyanti 14 </p>
<p>Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone. [IV-IV – 14]</p>	

- Jnanam alone makes human life meaningful, purposeful and relevant.
- Animals and human born and die as Samsaris.
- Living in the Body, Jnani realises what is Brahman.
- Whoever knows Brahman becomes Purnam, immortal, and eternal, otherwise he would be roaming the world for Artha, Kama.

- This mantra is from Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

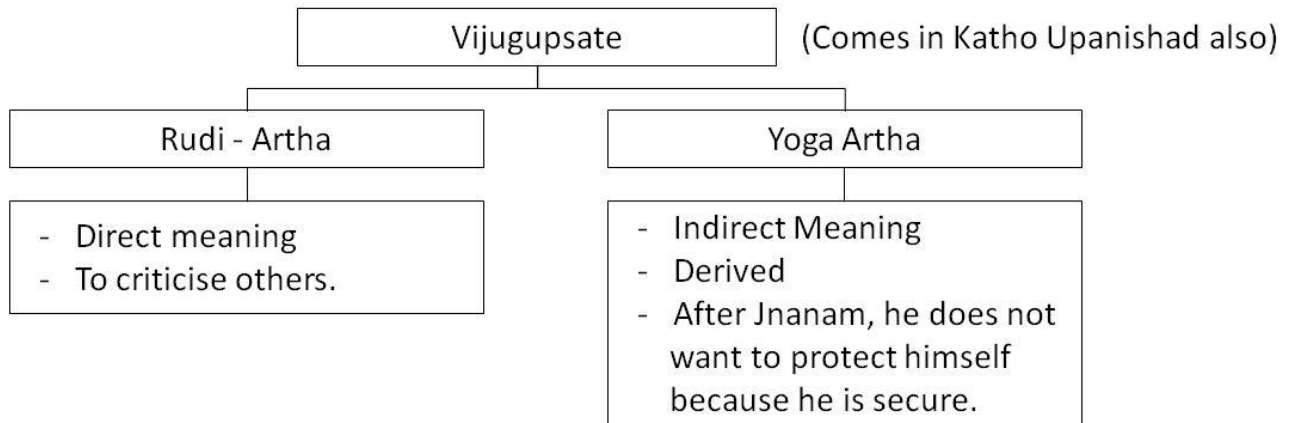
Chapter 4 – 4 – 15 :

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य, न ततो विजुगुप्सते ॥ १५ ॥

*yadaitamanupaśyatyātmānaṁ devamañjasā |
īśānaṁ bhūtabhavyasya, na tato vijugupsate || 15 ||*

When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it. [IV – IV – 15]

- Atma called Jivatma in the body is Paramatma the Lord of all 3 times – Past, present and future.
- Lord of Kala is Vishnu, not conditioned by time, no Vikarah.
- Time alone brings changes of Jayate, Asti, Vardate, Viparimanate, Vinasyate.
- Atma is Jara, Mrithyu Rahitam.
- Jivatma, Paramatma Aikyam revealed.
- You own eternal Paramatma, not experience or see Paramatma.



Katho Upanishad :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

*Ya imam madhvadam veda, atmanam jivam antikat,
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat || 5 ||*

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fear no more thereafter. This is verily That. [II – I – 5]

- Jnani does not want protection from external sources.

- In Gita and Katho Upanishad – Lord taken as Kala Tatvam. If Bagawan is inside me, he wins Kala.

Rudi Artha :

- Any criticism is Paisunam – Chapter 16 Gita.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.... [Chapter 16 – Verse 2]

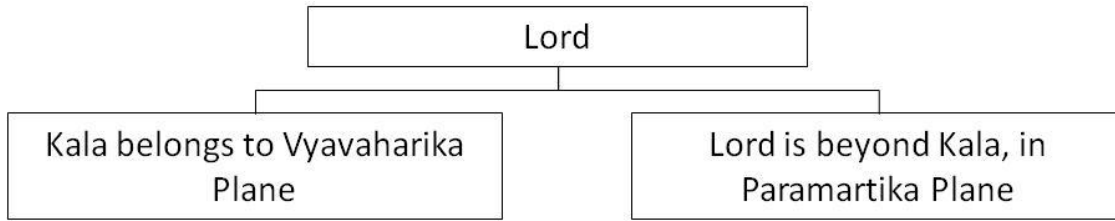
- Apaisunam is value required for Jnanam.

Chapter 4 – 4 – 16 :

यस्माद्वर्षाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

yasmādarvāksaṁvatsaro'hobhiḥ parivartate |
taddevā jyotiṣāṁ jyotirāyurhopāsate'mṛtam || 16 ||

Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity. [IV – IV – 16]



- Degree of reality, the plane of existence is different.
- “Samvatsarah” = Year.
- Kala Tattvam works in the form of day and night.
- It revolves under Paramatma.
- Paramatma is timeless, untouched by time.
- Time is of lower order or reality.

Gita :

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

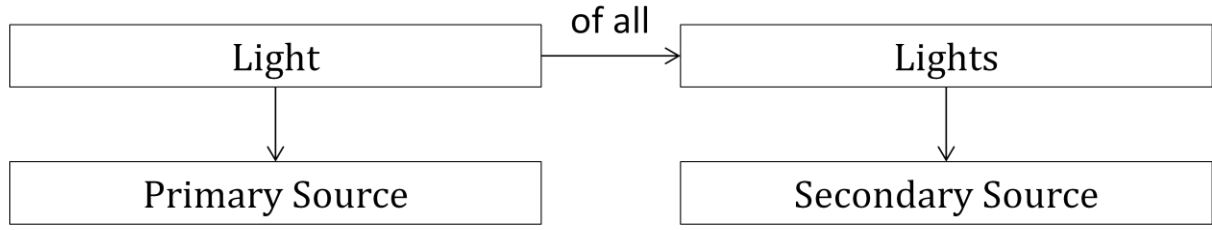
That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) knowledge, the Object-of-knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hṛdaya-granthiḥ chidyante sarva-samsayah |
ksiyante casya karmani tasmin drṣṭe paravare || 8 ||

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]



Primary Source	Secondary Source
<ul style="list-style-type: none"> - Atma - Stainless, invisible, innermost sheath. - Original Sun, Singular, immortal, Kalateeta – timeless. 	<ul style="list-style-type: none"> - Body, sense organs, mind. - Chidabasa - Reflected consciousness - Mirror with reflected Sun. - 2nd Mirror can give light to 3rd Mirror, many, mortal. - Mind – 1st Mirror - Body / Sense organs – 2nd mirror - All secondary source borrow light from primary source.

- Long life Devas get is because they meditate upon immortal Brahman.
- What to talk of immortality, ourselves?

Chapter 4 – 4 – 17 :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।

तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasminpañca pañcajanā ākāśaśca pratiṣṭhitah |

tameva manya ātmānaṁ vidvānbrahmāmṛto'mṛtam || 17 ||

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal. [IV – IV – 17]

- Mahavakya mantra.
- Verse taken in Brahma Sutra Chapter 1 – 4 – 11.

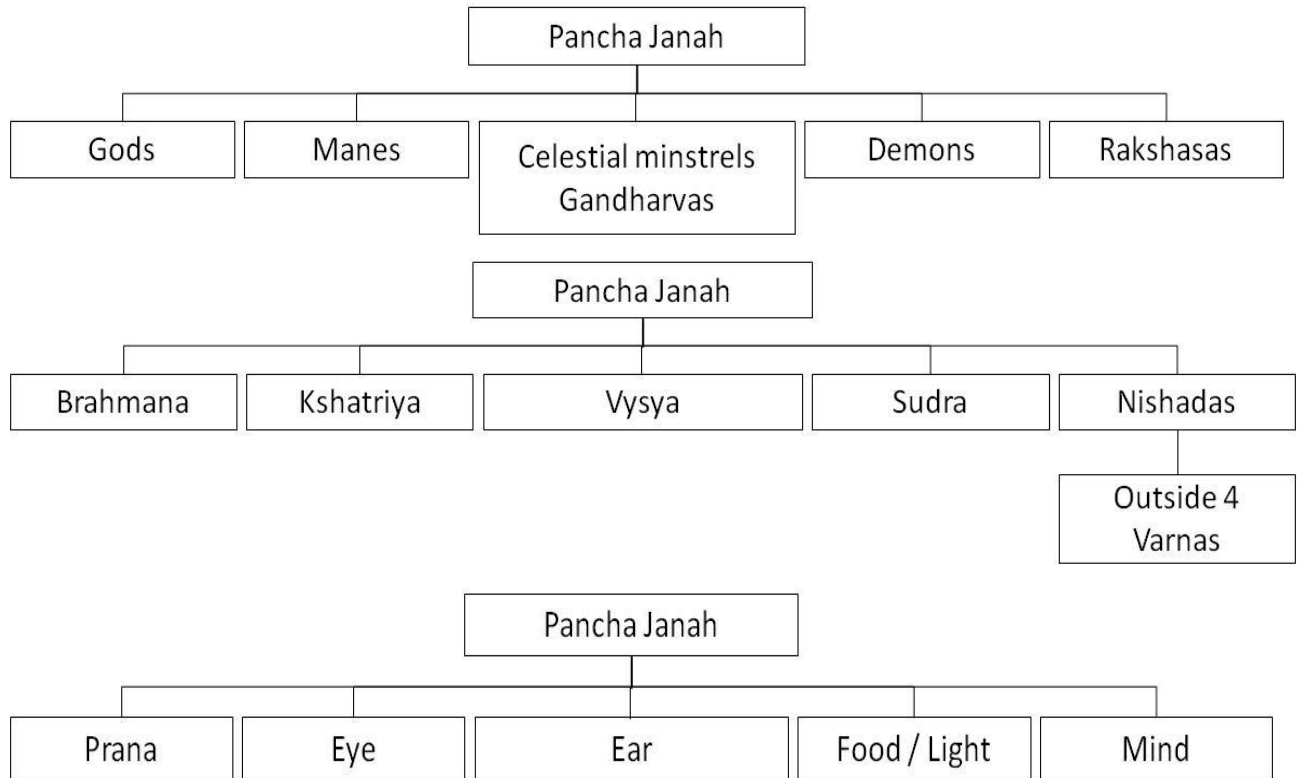
न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च । Na sankhyopasangrahadapi nanabhavadatirekaccha ।

Even from the statement of the number (five-fold-five i.e., twenty-five categories by the Sruti it is) not (to be understood that the Sruti refers to the Pradhana) on account of the differences (in the categories and the excess over the number of the Sankhyan categories). [I – IV – 11]

- **Aikya Jnanam and Phalam :**

Pancha Janah – not 5 people taken by Sankhya.

Shankara :



- Take any of above meanings or entire creation.
- Ishvara, Avyakrutam Brahman (Akasha here) supports them.

Refer : Chapter 3 – 8 – 11

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adṛṣṭaṁ draṣṭṛ, aśrutam, śrotṛ, amatam
manṭṛ, avijñātaṁ vijñātṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti
śrotṛ, nānyad ato'sti manṭṛ, nānyad ato'sti vijñātṛ;
etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca. ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded.
[III – VIII – 11]

Ishvara / Antaryami	Pancha Janah
<ul style="list-style-type: none"> - Karanam - 3rd Pada Mandukya Upanishad 	<ul style="list-style-type: none"> - Karyam - 1st + 2nd Pada Mandukya Upanishad. - Virat + Hiranyagarbha

- Nirguna Brahman – 4th Pada beyond cause – effect supports all of them, cause – effect universe.

Brahman	World
<ul style="list-style-type: none"> - Adharah - Supporter - Desk 	<ul style="list-style-type: none"> - Adheyah - Supported - Book

- Normal meaning of Adharah is supporter where both the supporter and supported enjoy same degree of reality.
- Desk and book have duality because there are 2 things.

Brahman	World – Prapancha
<ul style="list-style-type: none"> - Adharah - Higher order of reality 	<ul style="list-style-type: none"> - Adheyam - Lower order of reality.

Satyam	Mithya
<ul style="list-style-type: none"> - Like Waker - Adhishtanam 	<ul style="list-style-type: none"> - Like Dream - Adhyasah

- Adhara, Adheya used when 2 in same order of reality.
- Adhishtanam and Adhyasah used when 2 different degrees of reality.
- In Visishta Advaitam, Brahman is Adhara, world is Adheya, same order of reality.

Gita :

- All beings are in me.
- Adhara – Adheya Sambanda.
- Same order or reality.
- Bagawan – Adharam
- Prapancha – Adheyam
- Beings are really not there in me, apparently there. This is Adhishtana – Adhyasa Sambandha.
- Jnani alone can give Adhishtana – Adhyasa definition of Brahman.

Tam Etamanam Eve Manye :

- Brahman has to be owned up as myself.
- If Brahman is understood in any other way, it is ignorance.
- What is the benefit of knowing Brahman?
- Amritam Brahma Vidvan Aham, Amritah Bavami.
- I the knower of immortal Brahman has now become immortal Brahman.
- By mere Brahman knowledge, I have become Brahman says a Jnani.
- Jnanam is Akarakam – does not bring about any change.
- If I am mortal, knowledge can't make me immortal.
- Then what is the benefit of knowledge?
- Knowledge is only eliminator of ignorance – obstacle eliminator.
- This is role of Jnanam.

Chapter 4 – 4 – 18 :

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्रयम् ॥ १८ ॥

prāṇasya prāṇamuta cakṣuṣaścakṣuruta
śrotrasya śrotram manaso ye mano viduḥ |
te nicikyurbrahma purāṇamagryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [IV – IV – 18]

- Mahavakya Mantra.

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरितिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- What is Atma?
- It is consciousness that is different from all organs, pervades all organs, and because of all organs are organ.

- Consciousness pervades hand, different from hand and because of which hand is live hand.
- In the absence of consciousness, hand is mere piece of flesh.

Example :

- Light.
- Different from hand, pervades hand, and because of light, hand known.
- It is because of consciousness, eye is eye, mind is mind.
- Those who know Atma, know Brahman. Atma and Brahman belong to same degree of reality.

Sad Darsanam :

यदीशितुर्वीक्षणमीक्षितारं
अवीक्ष्य तन्मानसिकेक्षणं स्यात्।
न द्रष्टुरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलीय निष्ठा ॥२२॥

*yadishiturvikshanamikshitaram
avikshya tanmanasikekshanam syat
na drashturanyah paramo hi tasya
viksha svamule praviliya nishtha ॥ 22 ॥*

If one sees God without realising one's own Aatman, the Seer, it will be an imagination of the mind. There is no God apart from the Seer. To have a vision of God is to be merged in the root of one's own Self. [Verse 22]

Bakti – Definition :

- It is an enquiry into the nature of self.

Chapter 4 – 4 – 19 : (Important Verse)

मनसैवानुद्रष्टव्यम् , नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

*manasaivānudraṣṭavyam, neha nānāsti kiṃcana |
mr̥tyoḥ sa mr̥tyumāpnoti ya iha nāneva paśyati || 19 ||*

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

*Manasai-vedam aptavyam, neha nanasti kincana,
Mr̥tyoḥ sa mr̥tyum gacchati, ya iha naneva pasyanti ॥ 11 ॥*

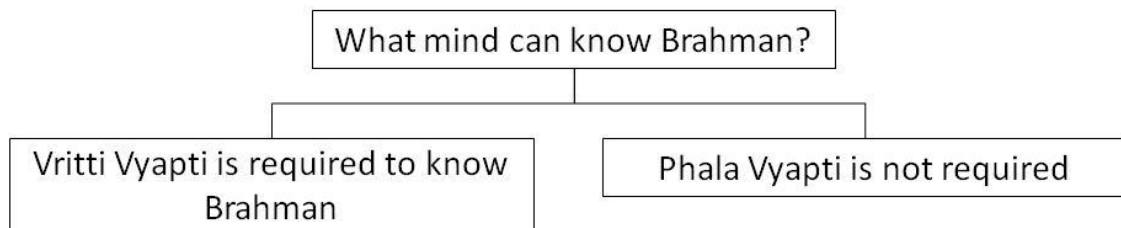
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Brahman has to be realised with the help of pure mind alone.

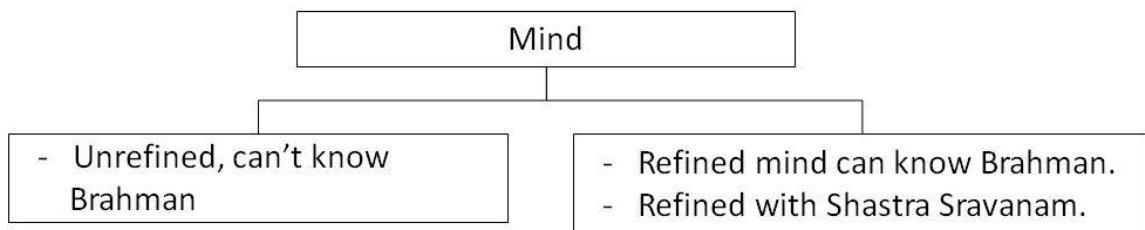
- We can't know Brahman after dismissing the mind or going beyond the mind.
- Nirvikalpa Samadhi only gives mind a rest, similar to sleep.
- Sthoola Shariram, Karana Shariram, Pranas, Sense organs can't gain knowledge.
- Jnanam gained only when buddhi is alive, alert, and receptive.

Technical :

a)



b)



- Mind having undergone Sravanam, Mananam, Nididhyasanam is refined mind.
- Atma does not gain Atma Jnana or Anatma Jnanam.
- Jnanam involves a modification process and no process possible in Atma.
- Ahamkara, Chidabasa Sahita Antahkaranam, Pramata alone gets Atma Jnanam through Atmakara Vritti.
- **Pramanam is Katho Upanishad :**
Agriyaya Sookshmaya Bhudya Drishyate.
- We cannot search for Atma inside or outside me.
- Atma is me and it is myself.

- Dont search 'for Atma in Pancha Kosha but search Atma Jnanam in the Pramanam.
- **Example :**
Search for train Jnanam in Train time table.
Not search for train – for which you go to station.
- Similarly search for Atma Jnanam in scriptures.
- **Brahman described as follows :**
Iha Nanasti kincana, nana nasti.
- In Brahman there is not even an iota of plurality or division.
- No second thing other than Atma, no second thing as part of Atma also.

Visishtadvaitam :

- World is part of Brahman.
- Here its said, no Sajatiya, Vijatiya, Svagata Bheda in Brahman.
- Maya not part of Brahman, not different from Brahman.
- Maya is Anivachaniya – can't say it is, or it is not.
- Maya is lower order of reality supported by Brahman.
- Vyavaharika Maya not part of Paramartika Brahman.
- If you don't accept Advaitam, what happens?
- Ya iha Naneva Pasyati.
- I will suffer Samsara, mortality, permanently.
- Repetition of Katho Upanishad – Chapter 2 – 1 – 11.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Chapter 4 – 4 – 20 :

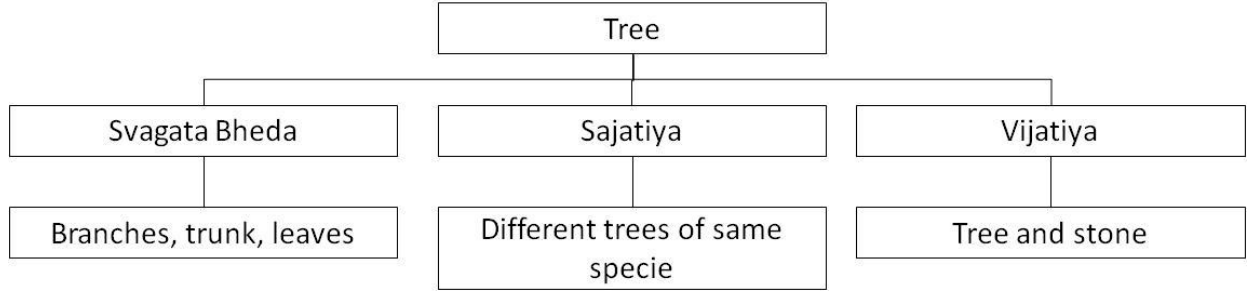
एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।

चिरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

ekadhaivānudraṣṭavyametadapramayaṁ dhruvaṁ |

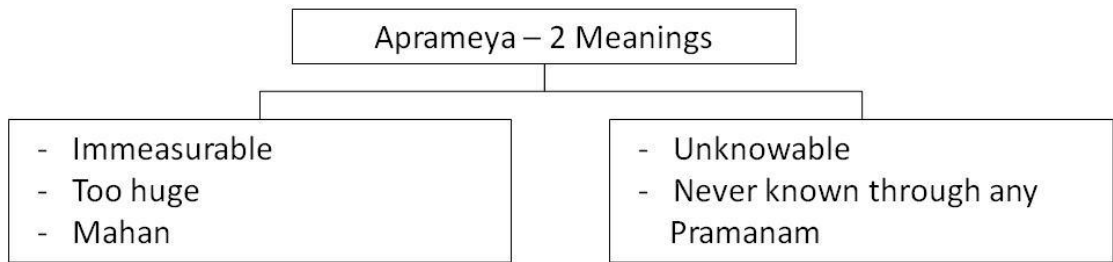
virajaḥ para ākāśādaja ātmā mahāndhruvaḥ || 20 ||

It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant. [IV – IV – 20]



Visishtadvaitam :

- No Vijatiya Bheda in Brahman as there is nothing other than Brahman.
- No Sajatiya Bheda, no 2nd Brahman.
- Accept Svagatah Bheda – Brahman has many parts, chit, achit.
- We accept Nirvisesha Advaitam.
- This mantra is Pramanam.
- Ekad Aprameyam means Aprameyam.
- Aprameyam only occurs in this Upanishad alone, not in other 9 Upanishads.



- You have to know it but it is unknowable through any Pramanam except Shastram.
- Sastram reveals by negating everything.
- Sastra does not reveal positively because Sastra need not reveal it, as it is the meaning of the word “I”.
- I the consciousness being am Brahman.

- Consciousness means Chit, being means Sat.
- I am Sat Chit Brahman, I am not man or women.
- All Biodata negated by Shastram.
- I conscious being is not revealed because it is self evident.

यस्माद्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तदेवा ज्योतिषां ज्योतिरायुरहोपासतेऽमृतम् ॥ १६ ॥

yasmādarvāksamvatsaro'hobhiḥ parivartate |
taddevā jyotiṣāṃ jyotirāyurhopāsate'mṛtam || 16 ||

Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity. [IV – IV – 16]

- Atma is Kala Ateeta, hence avinasi.
- Whatever falls within duality falls within time – space frame and whatever is outside duality, does not fall within any time space frame.
- Virajah – Without impurity, Punya Papa Dosha Rahitah.
- Brahman beyond Ishvarah because Ishvara associated with Maya.
- Brahman is Paramartika in which there is neither Jiva, Jagat, Ishvara.
- Ishvara, is ruler, relative entity.
- Ajaha – Janma Rahitah – Birthless, self of all.
- Mahan – Desa Aparicheda, limitless immeasurable.
- **Druvah :**
Kala Paricheda Rahitah, not conditioned by time.

Chapter 4 – 4 – 21 :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहुशब्दान्, वाचो विम्लापनं
हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ |
nānudhyāyādbahūśhabdān, vāco viglāpanaṃ
hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV – IV – 21]

Conclusion :

- Let Atma Vidya be main project in life.
- Learn and Assimilate by Nididhyasanam.

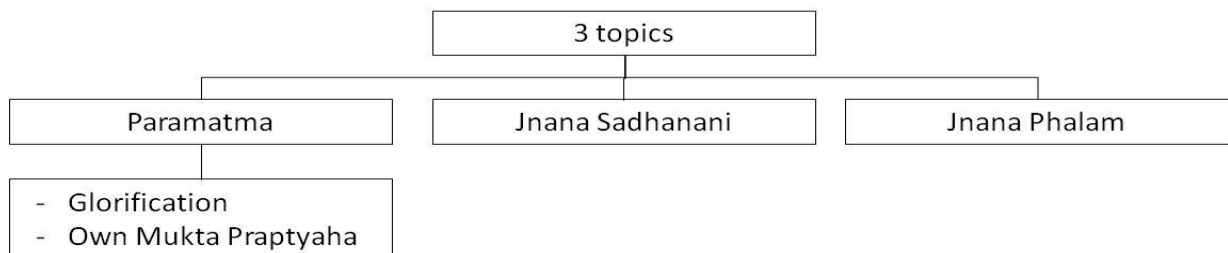
- Become Guna Brahmanaha, Sadhana Shad Sampanna Adhikari, Sattva Pradhana.
- Dvaitam philosophies drags one to Anatma.
- Become Dheerah – Nitya, Anitya Viveki, Sreyo – Preyo Viveki, matured, gone through Karma and Upasana.
- What is the benefit?
- 5th Mantra – Aptakamah, makes you Akamah, desires will end.
- **Example :**
Pickle mango Soaked in salt water, salt permeates.
- Youngsters – require Karma and Dharma, ready for worldly prosperity and ambitions.

Chapter 4 – 4 – 22 :

<p>स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुविधरण एषां लोका-नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विधिविपन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-र्भवति । एतमेव प्रव्रजितो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वे तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मार्यं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं वरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिष्यति; एतमु ह्वैवते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ ह्वैव एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥</p>	<p>sa vā eṣa mahānaja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmicchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṁ lokā-nāmasambhedāya; tametaṁ vedānubacanena brāhmaṇā vidividhanti yajñena dānena tapasā'nāśakena; etameva viditvā munir-bhavati etameva pravrajīno lokamicchantah pravrajanti etaddha sma vai tat pūrve vidvāṁsaḥ prajāṁ nākamayante, kiṁ prajāyā kariṣyāmo yeṣāṁ no'yamātmāryaṁ loka iti; te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi saṅgyate, asito na vyathate, na riṣyati; etamu hivaite na tarata iti—ataḥ pāpamakara-vamiti, ataḥ kalyāṇamakara-vamiti; ubhe u hivaṣa ete tarati, nainaṁ kṛtākṛte tapataḥ 22 </p>
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That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

(a)



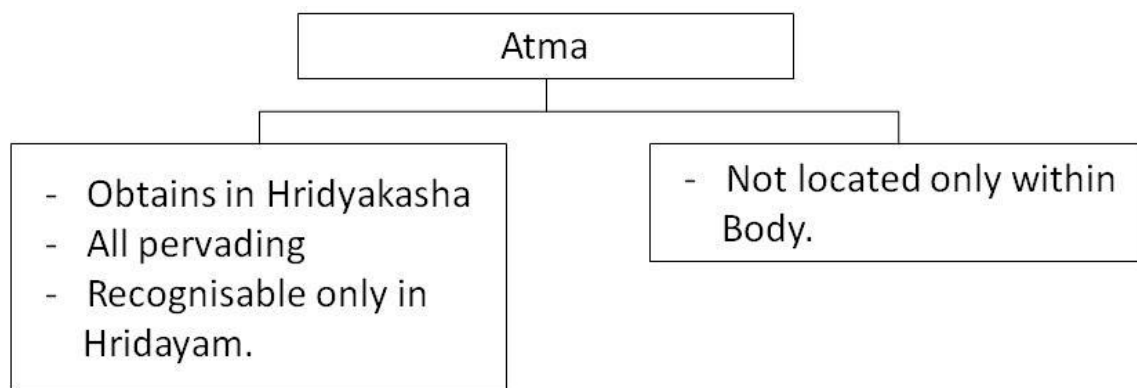
Paramatma Glorification :

- Similar to Mantra – 20.
- Paramatma is Mahan, infinite, limitless, free from Janma (Ajaha).
- Where is Paramatma?
- Paramatma is same as Jivatma Chapter 4 – 3 – 7.

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त- ज्योतिः पुरुषः ;
स समानः सन्नभौ लोकावनुसंचरति, ध्यायतीष लेलायतीष ;
स हि स्वप्नो भूत्वेमं लोकमति- क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy antarjyotiḥ puruṣaḥ
sa samānaḥ sann ubhau lokāv anusañcarati, dhyāyati lelayati,
sa hi svapno bhūtvā, imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

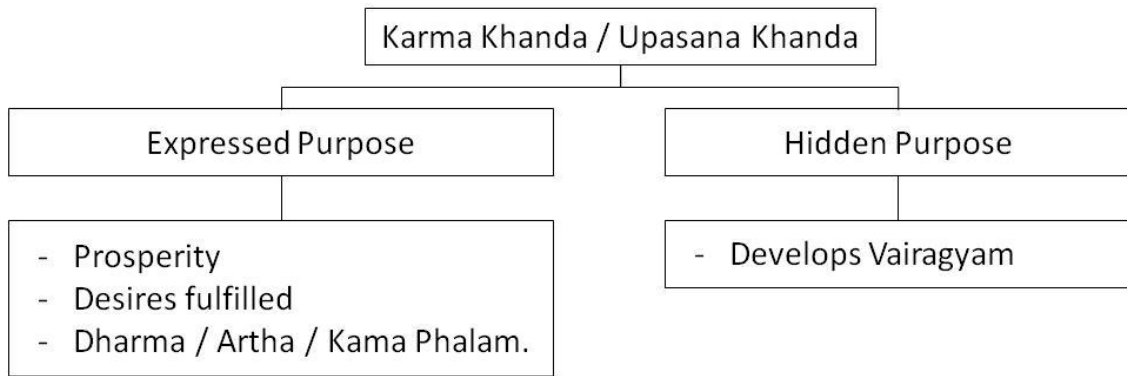
Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.) [IV – III – 7]



- Hridayakasha is locus of mind.
- Atma obtains within the mind.
- It obtains in the form of Saksi Rupam in the mind.
- Saksi of Vritti bhava and Vritti Abavah.
- Atma lies in the mind like Anantha Sayana Ishvara or Padmanabhaswami – It is total relaxation in tranquillity.
- Atma includes here both Jivatma and Paramatma.
- Why Atma is controller of all?
- It is Adhistanam over which everything is Superimposed.
- They are in me, I am not in them. Snake is on the Rope, rope is not on the snake.

- I bless everything with existence and consciousness and am ruler of all, Sarvasya Adhipathihi.
- Atma is Swatantrah, independent.
- Atma is beyond gradation, Taratamyam. Moksa can't be gained through Punyam.
- Punya Papa Karmas do not affect infinite Atma.
- Lord is protector of Dharma like a bund, Sethu.

(b) Sadhanas :



- Saguna and Nirguna loosely used w.r.t. Ishvara, Brahman, Paramatma because they are one substance with Maya dress and without Maya dress.
- Karma Khanda, Upasana Khanda, Jnana Khanda, are all Moksa Sadhanam.

Katho Upanishad :

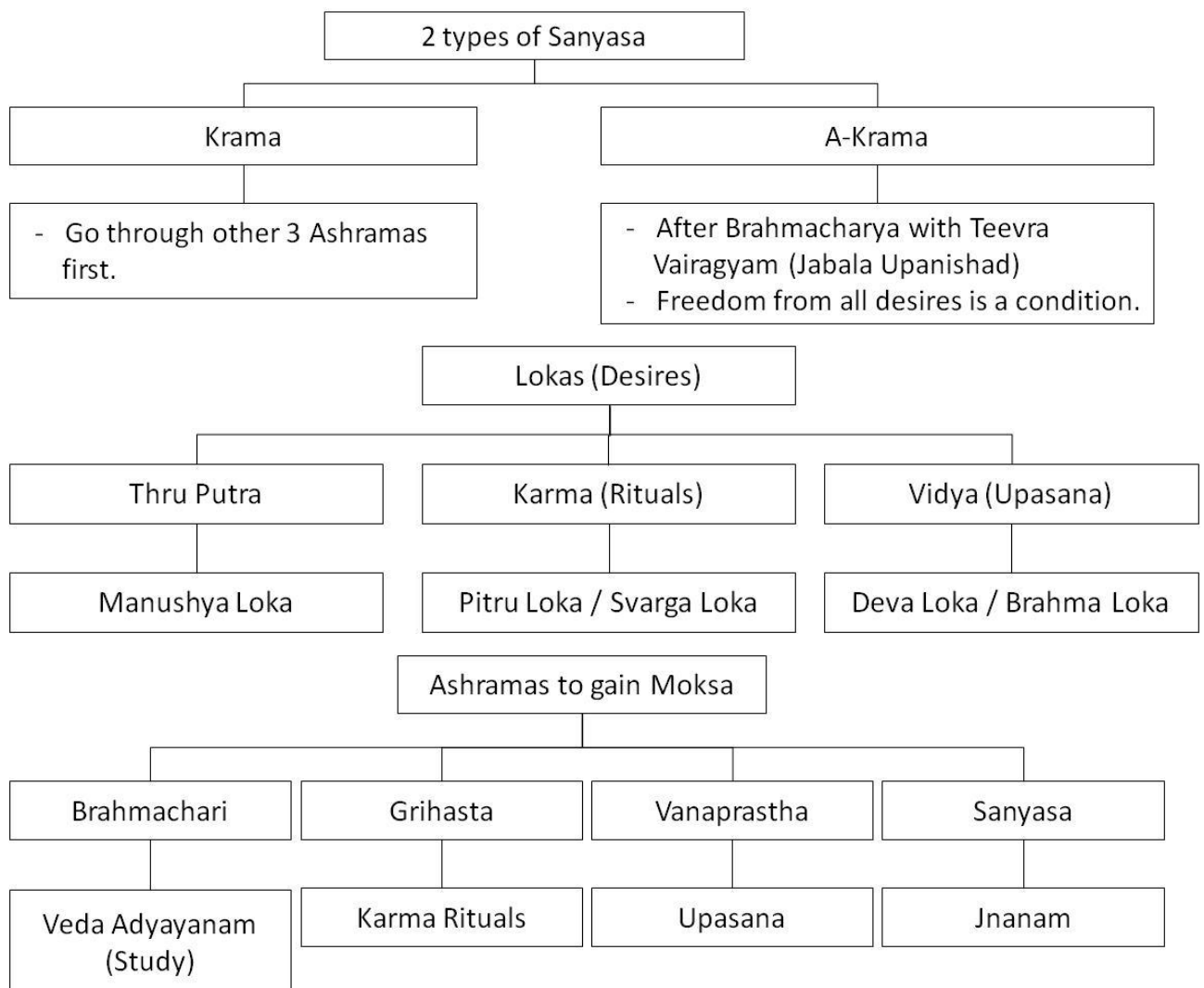
सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥	Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti, Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-mity-etad 15
(15) Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om." [I – II – 15]	

Adyayanam	Mimamsa
<ul style="list-style-type: none"> - Sabda Grahanam - Listening Purifies 	<ul style="list-style-type: none"> - Artha Grahanam

- Yagya and Dananam most important discipline Grahasthas to refine ones personality.

- Tapas is wilful self denial, vow.
- Upasana neutralises extrovertedness caused by karma.
- In Vedic tradition, 4 Ashramas designed with the ultimate goal to gain Moksa, Jnana Nishta, Jivan Mukti.
- Sanyasa Ashrama highlighted in this Mantra to gain Atma Vidya.
- Sanyasi not selfish because he has contributed as Grahastha in Pancha Maha yagya and later by teaching Atma Jnanam.

c) Etameva....



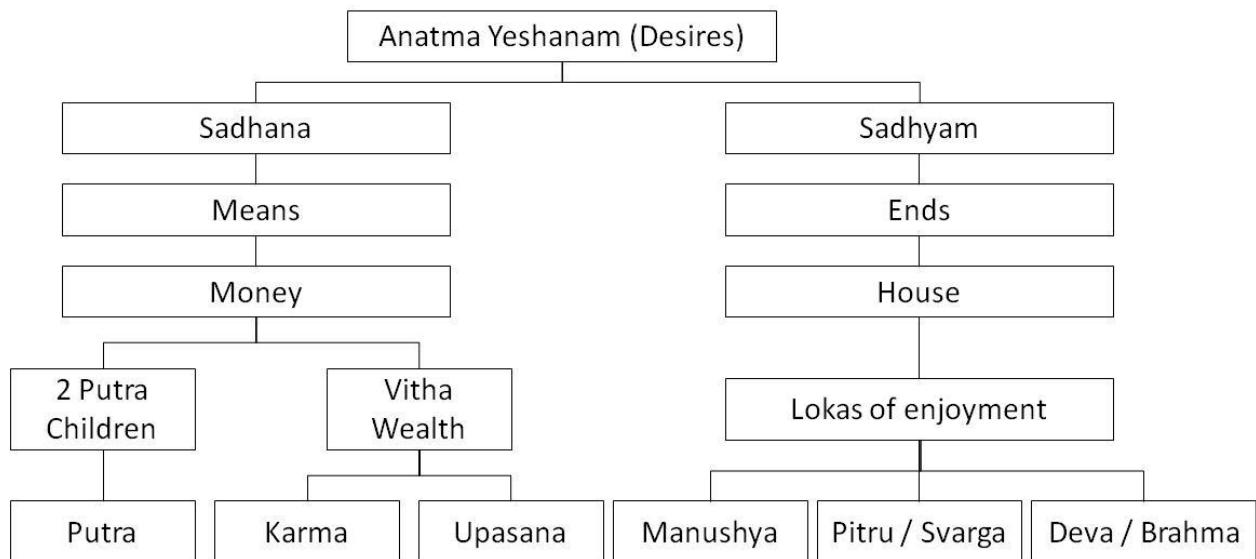
- 3 Lokas are particular peace but Atma Loka means Swayam Prakasah Jnanam Loka.

Chapter 3 – 5 – 1 :

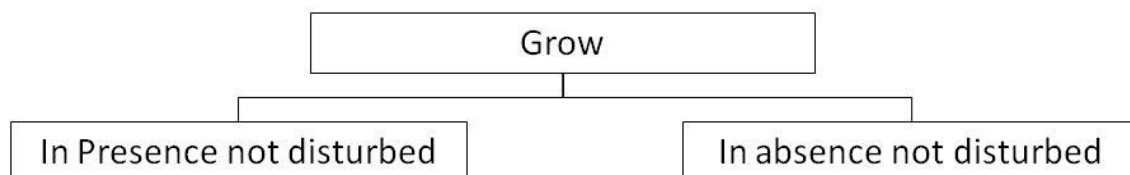
अथ हैनं कहोलः कौषीतकेयः पप्रच्छ ; याज्ञवल्क्येति
होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं
मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः । कतमो
याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं
जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचार्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठति ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं
च निर्विद्याथ ब्राह्मणः ; स ब्राह्मणः केन स्यात् ? येन
स्यात्तेनैव एव, अतोऽन्यदार्तम् । ततो ह कहोलः
कौषी-तकेय उपराराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti
hovāca, yadeva sākṣādaparoḥśādbrahma, ya ātmā sarvāntaraḥ, taṃ
me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ | katamo
yājñavalkya sarvāntaraḥ ? yo'śanāyāpīpāse śokaṃ moham
jarāṃ mṛtyumatyeti | etaṃ vai tamātmānaṃ viditvā brāhmaṇaḥ
putraīṣaṇāyāśca vittaīṣaṇāyāśca lokaīṣaṇāyāśca vyutthāyātha
bhikṣācāryaṃ caranti; yā hyeva putraīṣaṇā sā vittaīṣaṇā, yā
vittaīṣaṇā sā lokaīṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
tasmādbrahmaṇaḥ pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ, amaunaṃ ca maunaṃ
ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ? yena
syātenedṛśa eva, ato'nyadārtam | tato ha kaholaḥ
kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kusitaka, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. thereupon Kahola, the son of Kusitaka, kept silent.



- Vyutthaya – Grow out of desire



- Maturity, Sanity.
- Inner renunciation qualifies one for Moksa.
- Anatma desires are binding desires.

d) Sa esa....

- Asrama Phalam is Atma Pratih.
- Also in Chapter 3 – 9 – 23, 4 – 2 – 4.

किं देवतोऽस्यामुदीच्य ऽ दिश्यसीति ; सोमदेवत इति ;
स सोमः कस्मिन्प्रतिष्ठित इति ; दीक्षायामिति ;
कस्मिन्नु दीक्षा प्रतिष्ठितेति ; सत्य इति, तस्मादपि
दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति ;
कस्मिन्नु सत्यं प्रतिष्ठितमिति ; हृदय इति होवाच,
हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं
भवतीति ; एवमेवै- तद्याज्ञवल्क्य ॥ २३ ॥

kiṁdevato'syāmuḍīcyāṁ dīśyasīti; somadevata iti;
sa somaḥ kasminpratiṣṭhita iti; dīkṣāyāmiti;
kasminnu dīkṣā pratiṣṭhiteti; satya iti, tasmādapi
dīkṣitamāhuḥ satyaṁ vadeti, satye hyeva dīkṣā pratiṣṭhiteti;
kasminnu satyaṁ pratiṣṭhitamiti; hṛdaya iti hovāca,
hṛdayena hi satyaṁ jānāti, hṛdaye hyeva satyaṁ pratiṣṭhitam
bhavātīti; evamevaitadyājñavalkya || 23 ||

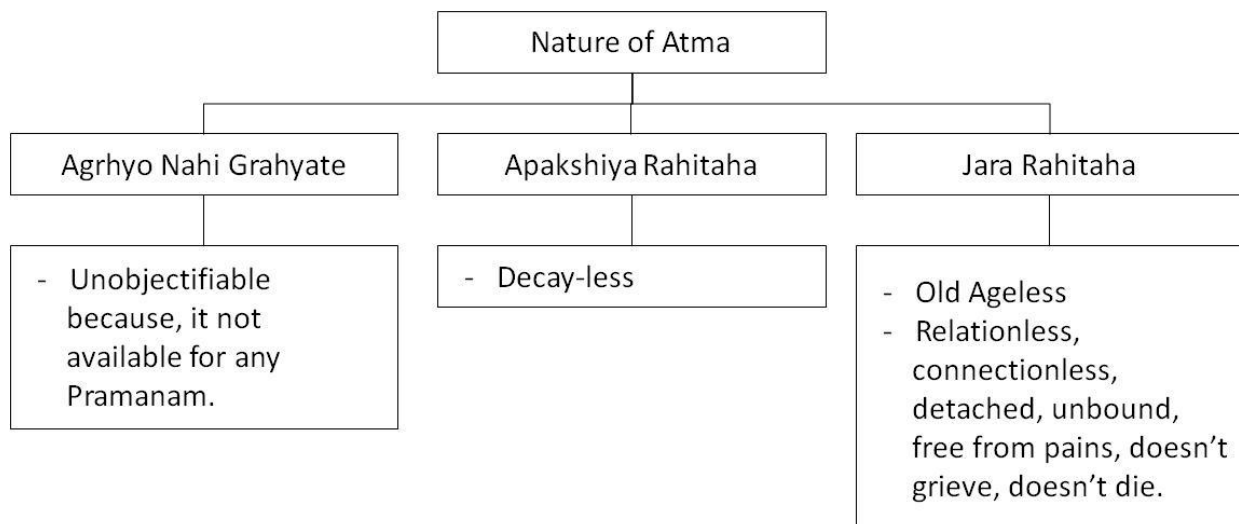
What deity are you identified with in the north? With the deity, Soma (the moon and the creeper) On what does Soma rest? On initiation. On what does initiation rest? On truth. Therefore do they say to one initiated, Speak the truth; for it is on truth that initiation rests. On what does truth rest? On the heart, said Yajnavalkya, for one knows truth through the heart; therefore it is on the heart that truth rests. It is just so, Yajnavalkya. [III – IX – 23]

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः,
प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिग्दक्षिणे प्राणाः,
ऊर्ध्वा दिग्गूर्ध्वाः प्राणाः, अवाची दिग्दक्षिणे प्राणाः,
सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ;
अग्रह्यो न हि ग्रह्यते, अशीर्यो न हि शीर्यते,
असङ्गो न हि सज्यते, असितो न व्यथते न रिप्यति ;
अमयं वै जनकं प्राप्नोऽसीति होवाच याज्ञवल्क्यः ।
स होवाच जनको वैदेहः, अमयं त्वा गच्छताद्याज्ञवल्क्य
यो नो भगवन्नमयं वेदयसे ; नमस्तेऽस्तु ;
इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdakṣiṇe prāṇāḥ,
pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudañcaḥ prāṇāḥ,
ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ,
sarvā dīśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā;
agrhyo na hi grhyate, aśīryo nahi śīryate,
asaṅgo na hi sajyate, asito na vyathate na riṣyati;
abhayaṁ vai janakaṁ prāpto'sīti hovāca yājñavalkyaḥ ।
sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya
yo no bhagavannabhayaṁ vedayase; namaste'stu;
ime videhāḥ, ayamahamasmī || 4 ||

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as Not this, not this, It is imperceptible, for It is never perceived; undecaying, for it never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka, said Yajnavalkya. Revered Yajnavalkya, said Emperor Janaka, may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!. [IV – II – 4]

- Atma is that which remains after negating everything.
- Unnegatable negator called Atma.



3rd Response :

- Sensibly sensitive Jnani.
- Learns from past mistakes.
- Avoids them.
- Knows worry does not change the past nor improves future.
- Younger have more Anxiety over future, older have more regrets over past.
- Jnanani does not have both.

Chapter 4 – 4 – 23 :

<p>तदेतद्ब्रह्मभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित् , तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।</p> <p>तस्मादेवंविच्छान्तो दान्त उपरतस्तिष्ठतिः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति ; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥</p>	<p>tadetatdṛcābhyuktam । eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān । tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।</p> <p>tasmādevaṁvicchānto dānta uparatastitikṣuḥ samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati; nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati, sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicitso brāhmaṇo bhavati; eṣa brahmalokaḥ samrāṭ, eṇaṁ prāpito'sīti hovāca yājñavalkyaḥ; so'haṁ bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti ॥ 23 ॥</p>
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This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman : it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, claim, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. I give you, sir, the empire of Videha, and myself too with it, to wait upon you. [IV – IV – 23]

Sudra	Upanayana	Veda Adhyāyanam
- By Janma	- Twice born - Cultured person	- Viprah

- Real Brahmana only when one is Brahma Jnani.
- Refer Chapter 3 – 5 – 1, 3 – 5 – 18, 3 – 5 – 10.

Jnani	Ajnani
Gains self knowledge	Kripanah

- Vajra Sujika Brahmana Upanishad – talks about real Brahmana.
- Pumatvam is the eternal glory of Jnani.
- Moksa Svarupam is Nitya Mahima.
- Beauty, singing are Anitya Mahima.
- Jnani choicelessly, Punyavan, Ajnani has choice.
- Source of 4 fold qualification in Tattva bodha is from Brihadaranyaka Upanishad.

Katho Upanishad :

<p>श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥</p>	<p>Sreyas-ca preyas-ca manusyam-etah tau samparitya vivinakti dhirah, Sreyo hi dhiro'bhi preyaso vrnite preyo mando yoga-ksemad vrnite ॥ 2 ॥</p>
<p>Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]</p>	

- Viveka, Vairagyam and Mumukshutvam here.
- For Shamadi Shatak Sampatti, source is this mantra.

Kanva	Madhyandika
<p>Shankara :</p> <ul style="list-style-type: none"> - Sama → 1 - Dama → 2 - Uparama → 3 - Titiksha → 4 - Samadhanam → 5 	<ul style="list-style-type: none"> - Sraddha → 6 - Vidyaranya Commentary

- Samah – Mano Nigraha.
- Damaha – Indriya Nigraha.
- **Uparati :**
Doing ones, one Svadharma, or renunciation.
- **Titiksha :**
Withstand ups and downs Sukham, Dukham, Manam, Apamanam, Jaya, Para Jaya, Samyoga – Viyoga.

- **Samadhanam :**

Oneness or one pointed-ness of the mind, not loosing sight of primary goal of life.

- **Shradda :**

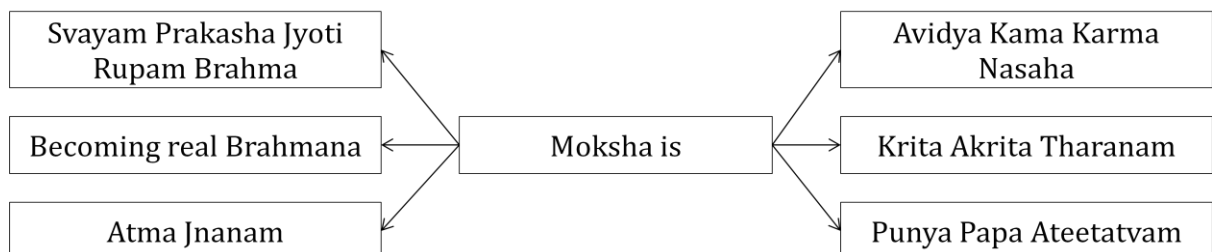
Faith in Guru and Sastram.

1st Stage :

- Having gained six fold qualifications Atman Eva, Atmanam Pasyati.
- In the mind, the self, the Saksi is seen.
- I am Atma different from all Anatmas, Shariram, world, mind.
- I am still in Duality.

2nd Step :

- Sarvam Atmanam Pasyati.
- No Anatma at all.
- What I named Anatma until now is also Atma only.
- Prapancha, Sthoola, Sukshma Shariram all are Atma.
- Till Sarvatma Bhava comes, Bhayam will continue.
- Papam does not burn him. He burns all Papams.
- Brahmana is free from Agyanam, Samshaya, Kama Rahita, Karma Rahitah, Samsara.
- He is Jeevan Muktah.
- Jnani accepts his past without Judgement.
- Jati, Karma Brahmanas not real Brahmanas. Brahma Jnani alone real Brahmana.



• Tamasoma Jyotir Gamaya.... [Chapter 1 – 3 – 28]

अथातः पवमानानामेवाभ्यारोहः ; स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयासदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांश्चतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम्,
मृत्योर्मांश्चतं गमय, अमृतं मा कुर्वित्येवेतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मांश्चतं
गमय, अमृतं मा कुर्वित्येवेतदाह ; मृत्योर्मांश्चतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वामनेऽन्नाद्यमागायेत्, तस्माद् तेषु वरं वृणोते यं कामं
कामयेत तम् ; स एष एव विदुः प्रातः तस्मिन् वा यजमानाय
वा यं कामं कामयेत तमागायति ; तद्धैतल्लोकजिदेव ; न
ह्येवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥
इति तृतीयं ब्राह्मणम् ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ
gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti,
nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varaṁ vṛṇīta, yaṁ kāmam,
kāmayeta, tam, sa eṣa evarṇ-vid udgātātmane vā yajamānāya
vā yaṁ kāmam kāmayate taṁ āgāyati; taddhaital loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda ॥ 28 ॥

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the mantras say "From evil lead me to good," Evil means death, and good immortality; so it says, From death lead me to immortality, i.e. make me immortal. When it says, from darkness lead me to light, darkness means death, and light, immortality; so it says, From death lead me to immortality, or make me immortal. In the dictum, From death lead me to immortality, the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon - anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

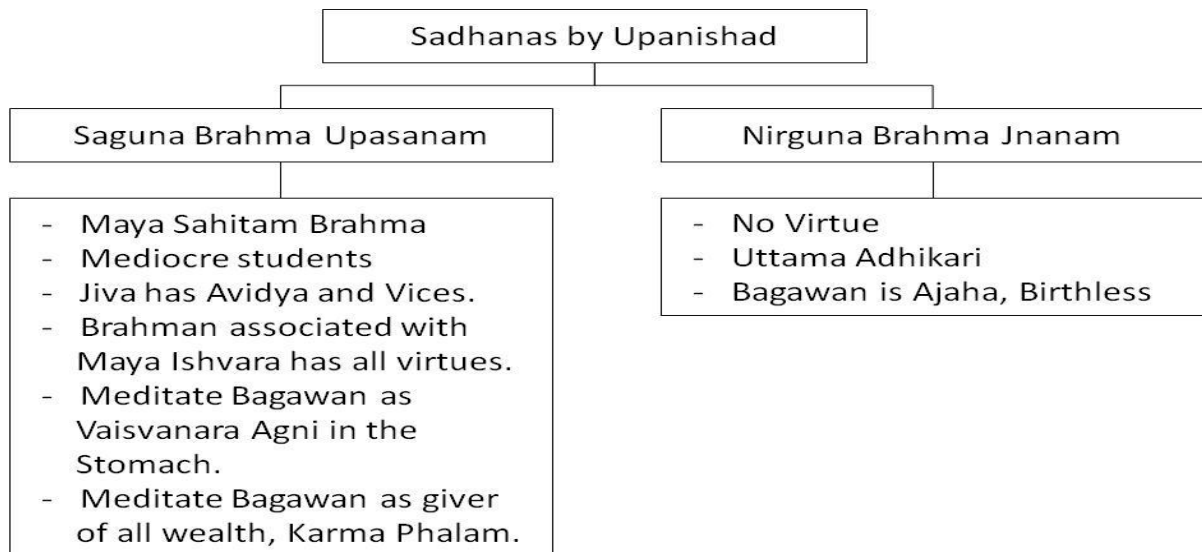
- You have crossed ignorance to knowledge, light, Moksa, Jnanam.
- Life Purnaha, Validated, meaningful for Janaka.
- Janaka offers Videha Rajyam as Daksina.
- I am at your disposal, Yajnavalkya – Janaka Samvada over.

Chapter 4 – 4 – 24 :

स वा एष महानज आत्माऽन्नादो वसुदानः ;
चिन्दते वसु य एवं वेद ॥ २४ ॥

sa vā eṣa mahānaja ātmā'nnādo vasudānaḥ;
vindate vasu ya evaṁ veda || 24 ||

That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits). [IV – IV – 24]



- The Upasana will be healthy, eats well and have plenty of wealth.

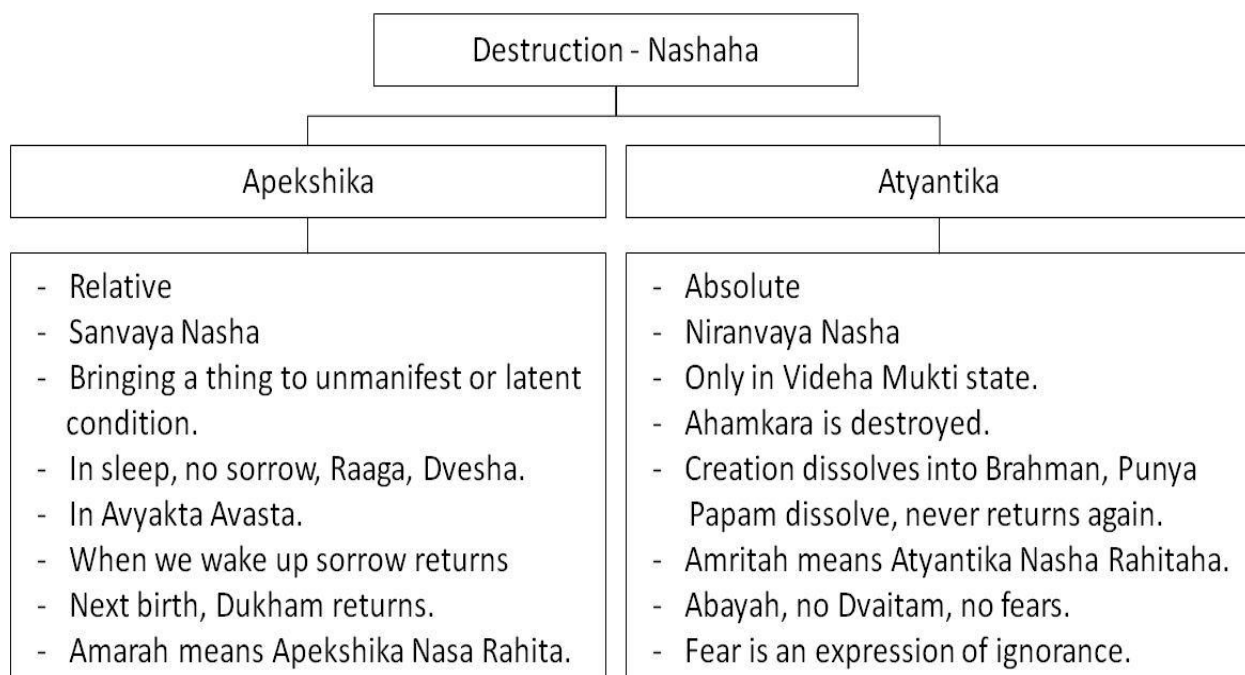
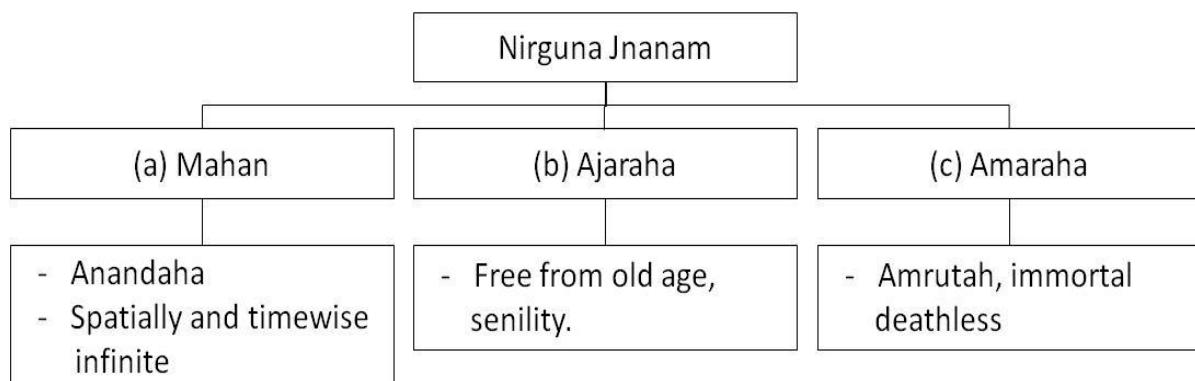
Chapter 4 – 4 – 25 :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म ;
अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

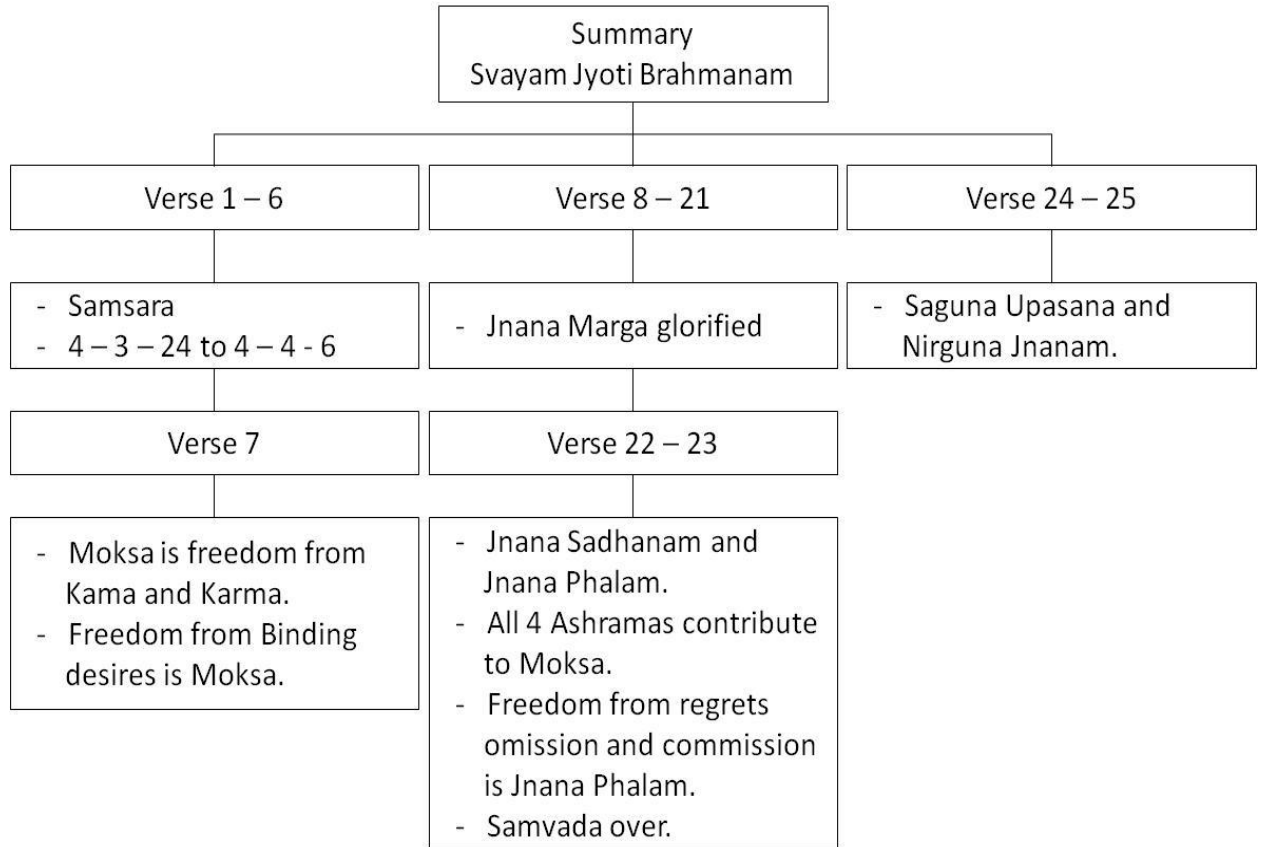
sa vā eṣa mahānaja ātmajaro'maro'mṛto'bhayo brahma;
abhayaṁ vai brahma; abhayaṁ hi vai brahma bhavati ya evaṁ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Nirguna Jnanam :



- Brahman is fearless one who knows Abhayam Brahman also becomes Abhayam Brahman because it is the one subject of all.
- Atma obtaining in the body, Shariraka Brahmanam is over.



Important Mantras :

1) Chapter 4 – 4 – 2 :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः;
 एकीभवति, न रसयतित्याहुः; एकीभवति, न वदतीत्याहुः;
 एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुति त्याहुः;
 एकीभवति, न स्पृशतीत्याहुः; एकी- भवति, न विजानातीत्याहुः;
 तस्य ह्रितस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष
 आत्मा निष्कामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा
 शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
 प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो
 भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-कर्मणो
 समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
 ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
 ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
 ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
 tasya haitasya hṛdayasyāgram pradyotate; tena pradyotenaiṣa
 ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno vā, anyebhyo vā
 śarīradeśebhyaḥ; tamutkrāmantam prāṇo'nūtkrāmati;
 prāṇamanūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno
 bhavati, savijñānamevānvavakrāmati | tam vidyākarmaṇi
 samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The voal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- Karma, Upasana, Vasanas follow a dead person.

2) Chapter 4 – 4 – 5 :

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः
 प्राणमय-श्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय
 आकाश-मयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः
 क्रोधमयो-ऽक्रोधमयो धर्ममयोऽधर्ममयः
 सर्वमयस्तद्यदेतद्भिन्नमयो-ऽदोमय इति ; यथाकारी यथाचारी
 तथा भवति—साधु-कारी साधुर्भवति, पापकारी पापो भवति ;
 पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वहः
 काममय एवायं पुरुष इति ; स यथाकामो भवति तत्कतुर्भवति,
 यत्कतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥५॥

sa vā ayamātmā brahma vijñānamayo manomayaḥ
 prāṇamayaścakṣurmayaḥ śrotramayaḥ pṛthivīmaya āpomayo vāyumaya
 ākāśamayastejomayo'tejomayaḥ kāmamayo'kāmamayaḥ
 krodhamayo'krodhamayo dharmamayo'dharmamayaḥ
 sarvamayastadyadetadidaṁmayo'domaya iti; yathākārī yathācārī
 tathā bhavati—sādhukārī sādhubhavadati, pāpakārī pāpo bhavati;
 puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena | atho khalvāhuḥ
 kāmamaya evāyaṁ puruṣa iti; sa yathākāmo bhavati tatkraturbhavati,
 yatkaturbhavati tatkarma kurute, yatkarma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything - identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil - it becomes virtuous through good acts and vicious through evil acts. Others, however, say, The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains. [IV – IV – 5]

- Sarvatma bhava.
- Atma alone everything.
- Vijana Maya, Pranamaya, Manomaya Atma.
- As a man sows, so he reaps.
- As a person thinks, sole becomes.

3) Chapter 4 – 4 – 6 :

तदेव श्लोको भवति ।
 तदेव सक्तः सह कर्मणैति
 लिङ्गं मनो यत्र निषक्तमस्य ।
 प्राप्यान्तं कर्मणस्तस्य यत्किंचिद् करोत्ययम् ।
 तस्माल्लोकान्तरैत्यस्मै लोकाय कर्मणे ॥
 इति नु कामयमानः ; अथाकामयमानः—योऽकामो
 निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
 ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:
 tad eva saktaḥ saha karmaṇaiti
 liṅgam mano yatra niṣaktam asya;
 prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.
 tasmāl lokāt punar aiti asmai lokāya karmaṇe
 iti nu kāmaya mānaḥ; athākāmaya mānaḥ, yo'kāmo
 niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti,
 brahmaiva san brahmāpyeti || 6 ||

Regarding this there is the following verse : Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- Brahmaiva Sam Bramapyeti.
- Moksa not an event.
- You are Brahman now and later.
- Non understanding this fact is Samsara, other than understanding no other Moksa.

4) Chapter 4 – 4 – 7 :

तदेव श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।

तद्यथाहिनिर्वयानीं वल्मीके मृता प्रत्यस्ता शयीत,

एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव

तेज एव ; सोऽहं भगवते सहस्रं ददामीति होषाच

जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।

atha martyo'mṛto bhavatyatra brahma samaśnuta ॥ iti ।

tadyathāhinirvayanī valmīke mṛtā pratyastā śayīta,

evamevedaṁ śarīraṁ śete, athāyamaśarīro'mṛtaḥ prāṇo brahmaiva

teja eva; so'haṁ bhagavate sahasraṁ dadāmiiti hovāca

janako vaidehaḥ ॥ 7 ॥

Regarding this there is this verse : When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body. Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. I give you a thousand (cows), sir, said Janaka, Emperor of Videha. [IV – IV – 7]

- Jnanis body like Snakes skin.

5) Chapter 4 – 4 – 12 :

आत्मानं चेद्विजानीयाद्यमस्मीति पुरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṁ cedvijānīyādayamasmiti pūruṣaḥ ।

kimicchankasya kāmāya śarīramanusaṁjvaret ॥ 12 ॥

If a man knows the Self as "I am this," then desiring what and for whose sake will he suffer in the wake of the body? [IV – IV – 12]

- Atma Jnanam and Phalam.
- Vidyananya – writes – 300 verses on this one verse.

6) Chapter 4 – 4 – 20 :

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।

चिरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

ekadhaivānudraṣṭavyametadapramayaṁ dhruvam ।

virajaḥ para ākāśādaja ātmā mahāndhruvaḥ ॥ 20 ॥

It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant. [IV – IV – 20]

- Atma is Aprameyah.
- Not given in any other Upanishad.

7) Chapter 4 – 4 – 21 :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुष्यायाद्बह्वृच्छब्दान्, वाचो विग्लापनं

हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ ।

nānudhyāyādbahūṁśhabdān, vāco viglāpanaṁ

hi tat ॥ iti ॥ 21 ॥

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [IV – IV – 21]

- Increase thinking, dwell on teaching.

8) Chapter 4 – 4 – 22 :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो एषासाधुना कनीयान् ; एष सर्वभृत् ; एष
भूताधिपतिः, एष भूतपालः, एष सेतुविधरण एषां लोका-
नामसंभृताय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-
र्भवति । एतमेव प्रव्रजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रवर्णायाश्च वित्तवर्णायाश्च लोकैषणायाश्च व्युत्थायाश्च
मिक्षाचर्यं वरन्ति ; या ह्येव पुत्रवर्णा सा वित्तवर्णा, या
वित्तवर्णा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न
रिष्यति ; एतमु ह्वेति न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति ; उभे उ ह्वेव एते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṁ vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vāśī
sarvasyesānaḥ sarvasyādhipatiḥ; sa na sādhanā karmaṇā
bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa
bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṁ lokā-
nāmasambheda; tametaṁ vedānuvacanena brāhmaṇā vividiṣanti
yajñena dānena tapasā'nāśakena; etameva viditvā munir-
bhavati | etameva pravrajino lokamicchantāḥ pravrajanti |
etaddha sma vai tat pūrve vidvāṁsaḥ prajāṁ na kāmayante, kiṁ
prajāyā kariṣyāmo yeṣāṁ no'yamātmāyaṁ loka iti; te ha
sma putraīṣaṇāyāśca vittaīṣaṇāyāśca lokaīṣaṇāyāśca vyutthāyātha
bhikṣācaryāṁ caranti; yā hyeva putraīṣaṇā sā vittaīṣaṇā, yā
vittaīṣaṇā sā lokaīṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo
nahi śīryate, asaṅgo nahi saṅgyate, asito na vyathate, na
riṣyati; etamu hvalite na tarata iti—ataḥ pāpamakaravamiti,
ataḥ kalyāṇamakaravamiti; ubhe u hvaliṣa eṣa ete tarati, nainaṁ
kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Sanyasa description.

9) Chapter 4 – 4 – 23 :

तदेतद्ब्रह्मभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य

न वर्धते कर्मणा नो कनीयान् ।

तस्यैव स्यात्पदवित्, तं चिदित्वा

न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तिष्ठतिः समाहितो
भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति ; नैनं
पाप्मा तरति, सर्वं पाप्मानं तरति ; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति ; विपापो विरजोऽविक्रित्तो ब्राह्मणो
भवति ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच
याज्ञवल्क्यः ; सोऽहं भगवते विदेहान् ददामि, मां चापि
सह दास्यायेति ॥ २३ ॥

tadetatdṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya

na vardhate karmaṇā no kanīyān ।

tasyaiva syātpadavit, taṁ viditvā

na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṁvicchānto dānta uparatastitikuḥ samāhito
bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati; nainaṁ
pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati,
sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicitkito brāhmaṇo
bhavati; eṣa brahmalokaḥ samrāṭ, eṇaṁ prāpito'sīti hovāca
yājñavalkyaḥ; so'haṁ bhagavate videhān dadāmi, māṁ cāpi
saha dāsyāyeti || 23 ||

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman : it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, claim, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. I give you, sir, the empire of Videha, and myself too with it, to wait upon you. [IV – IV – 23]

- Nature of Brahman.
- Sadhana Shatka Sampatti.
- Brahma Jnani alone is Brahmana.

10) Chapter 4 – 4 – 24 :

स वा एष महानज आत्माऽज्ञादो वसुदानः ;
चिन्दते वसु य एवं वेद ॥ २४ ॥

sa vā eṣa mahānaja ātmā'nnādo vasudānaḥ;
vindate vasu ya evaṃ veda || 24 ||

That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits). [IV – IV – 24]

- Brahma Svarupam and Aikyam.
- Atma Vai Brahma is Mahavakyam.

Chapter 4 – 5th Section

Maitreyi Brahmanam

1 st	2 nd
<ul style="list-style-type: none"> - Pratinjna - Proposition – 2nd Chapter - Atma alone is there, nothing else. - Atma Ekatvam. - 3rd + 4th Chapters are in logical support of Pratinjna Vakyam called “Hetu”. 	<ul style="list-style-type: none"> - Ligamananam - Conclusion with logical support. - 4th Chapter

Chapter 4 – 5 – 1 :

<p>अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः—मैत्रेयी च कात्यायनी च ; तयोर्हं मैत्रेयी ब्रह्मवादिनी बभूव, स्त्रीप्रज्ञैव तर्हि कात्यायनी ; अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपा-करिष्यन् ॥ १ ॥</p>	<p>atha ha yājñavalkyasya dve bhārye babhūvatuḥ—maitreyī ca kātyāyanī ca; tayorha maitreyī brahmavādinī babhūva, strīprajāiva tarhi kātyāyanī; atha ha yājñavalkyo'nyadvṛttamupākariṣyan 1 </p>
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Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then an essentially feminine outlook. One day Yajnavalkya, with a view to embracing another life. [IV – V – 1]

Yajnavalkya	Wife Meitreyi
<ul style="list-style-type: none"> - Guru 	<ul style="list-style-type: none"> - Disciple - Brahma Vadini - Wife Katyayini, Laukika

Chapter 4 – 5 – 2 to 10 :

- Repetition of 2nd Chapter.
- Yajnavalkya divides his possessions into 2 for his wives.

Meitreyi :

- What do I get out of the possession?
- Will it give me fullness.

Yajnavalkya :

- Will get comfort.
- No Guarantee for peace, security, fullness.

Meitreyi :

- I am not interested in the wealth.
- What is the knowledge which makes you independent of all these possessions and that knowledge you give me.

Yajnavalkya :

- You are very dear to me and teaches Meitreyi.
- There is nothing other than Atma.
- Atma is Purnaha and Anandah Svarupaha.
- Thought with marriage, I make my bachelor I – incomplete I to completeness.
- All struggle for Purnatvam of I in us.
- As long as I wish to change, I love the people around.
- **I love you means :**
I love myself in the presence of you.
- I love the house / Singapore means :
I love myself in the presence of the house / Singapore.
- Nobody loves anything in the world but everyone loves self only.
- Atma Ananda



Svarupaha Atma Purna Svarupaha.

Chapter 4 – 5 – 11 :

स यथाद्र्ध्राग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्ति, एवं
वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्र्गवेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि हुतमाशितं
पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि ;
अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ ११ ॥

sa yathārdhraidhāgnerabhyāhitasya prthagdhūmā viniścaranti, evaṃ
vā are'sya mahato bhūtasya niśvasitametadyadrgvedo yajurvedaḥ
sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇaṃ vidyā upanīśadaḥ
ślokaḥ sūtrāṇyanuvyākhyānāni vyākhyānānīṣṭaṃ hutamāśitaṃ
pāyitam, ayaṃ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni,
asyaivaitāni sarvāṇi niśvasitāni || 11 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanisads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite reality. They are (like) the breath of this (Supreme Self).

- Same as Chapter 2 – 4 – 10.
- Paramatma or Brahman is Srishti Karanam.

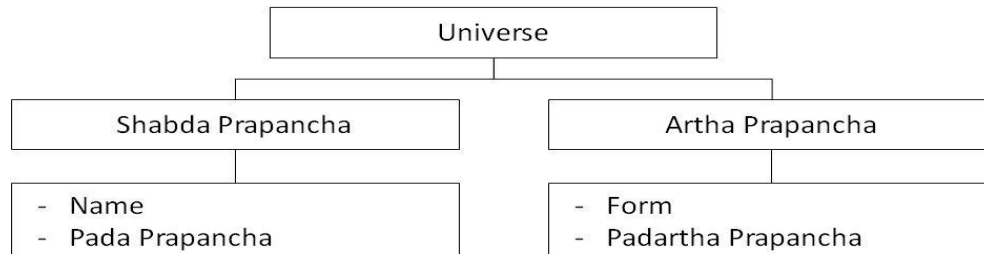
Example :

a) When fire is lit, smoke comes out automatically.

- Similarly universe comes out from Brahman.

b) Breath of human being is effortless.

- Similarly Srishti effortless for Bagawan.



- Both comes out from Brahman only.
- Prapancha means world of Shabda, Sparsha, Rupa, Rasa, Gandha, world of objects.
- Shabda (Name) and Artha (form) are inseparable.
- Child given a Name.
- All material world and all Sharirams are offered to the Lord.
- When the Lords breathes in and is Srishti and Pralayam of 14 Lokas.

Revision :**1st Lesson :**

a) Anything is loved as long as it is conducive to me.

- If not conducive, we reject – house, money, friends, office.

b) Atma is loved unconditionally.

- Therefore Atma is absolute Ananda Svarupa.
- Such an Atma must be enquired into what it is.

2nd Lesson :

- Sarva Atma Bhavaha, because it is Srishti, Sthithi Laya Karanam of everything.

- Water alone is all waves Karyam does not exist separate from Karanam.

a) Atma is Sthithi Karanam :

Example : Vena

- Particular sound does not exist separate from general sound.

Atma	Universe
- Samanya Satta - General existence	- Vishesha Satta - Particular existence

- Therefore Atma is Sthithi Karanam.

b) Atma is Sthithi Karanam :

Example :

- Smoke coming from fire.
- If fuel is dry, no smoke.
- If fuel is wet, smoke comes.
- Out of self effulgent Atma (Fire) Smoky universe comes into existence.
- Shabda Prapancha consisting of Veda is born out of Atma.
- Whole Universe consists of either Shabda or Artha.
- They are born out of Paramatma like the breath of the Lord.

Chapter 4 – 5 – 12 :

स यथा सर्वास्तामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपानां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामानन्दानामुपस्था एकायनम्, एवं सर्वेषां विसर्गानां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

sa yathā sarvāsāmapāṃ samudra ekāyanam, evaṃ sarveṣāṃ sparśānāṃ tvagekāyanam, evaṃ sarveṣāṃ gandhānāṃ nāsikākāyanam, evaṃ sarveṣāṃ rasānāṃ jihvākāyanam, evaṃ sarveṣāṃ rūpānāṃ cakṣurekāyanam, evaṃ sarveṣāṃ śabdānāṃ śrotramekāyanam, evaṃ sarveṣāṃ saṅkalpānāṃ mana ekāyanam, evaṃ sarvāsāṃ vidyānāṃ hṛdayamekāyanam, evaṃ sarveṣāṃ karmaṇāṃ hastāvekāyanam, evaṃ sarveṣāmānandānāmupastha ekāyanam, evaṃ sarveṣāṃ visargānāṃ pāyurekāyanam, evaṃ sarveṣāmadvhanāṃ pādāvekāyanam, evaṃ sarveṣāṃ vedānāṃ vāgekāyanam || 12 ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas. [IV – V – 12]

- Atma is Laya Karanam.

Example :

- Rivers merge into ocean.
- Similarly creation resolves into Atma.
- Repetition of Chapter 2 – 4 – 11

Chapter 4 – 5 – 13 :

स यथा सैन्धवघ्नोऽनन्तरोऽबाह्यः कृत्स्नो रसघ्न एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघ्न एव ;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुचिन्त्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghno'nantaro'bāhyaḥ kṛtsno rasaghna eva,
evaṃ vā are'yamātmānantaro'bāhyaḥ kṛtsnaḥ prajñānaghna eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaṣyatiti, na pretya
saṃjñāstītyare bravīmiti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the SELF without interior or exterior, entire and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (Particular) Consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13].

- Compare this to Chapter 2 – 4 – 12.
- Atma is pure consciousness without Sajatiya, Vijatia, Svagata Divisions.

a) Sajatiya :

- No plurality of Atma.
- Sankhya, Nyaya, Vaiseshika – Visishta Advaitam – Atmas are many.

b) Svagata Bheda Rahita :

- Atma has no internal divisions like hands, legs...
- Adaram, Madhuram is stepping stone.
- Visishta Advaitam = World and Jivas are part of Paramatma.

Shankara :

- Paramatma has no parts.
- Secondless, partless.

c) Vijatiya Bheda Rahitaha :

- There is nothing else other than Atma. Difficult idea to Swallow.
- Universe is negated.
- It is nothing else but Atma on left, right, inside, outside.
- World is Mithya.
- Entire Sastram can be derived from this one idea.
- Atma is Sajatiya, Vijatiya Svagata Bheda Sunyaha.
- To convey this Chapter 4 – 5 – 13 is most important mantra.

Example :

- Atma like lump of salt.
- Anywhere you taste it is salty.
- Dissolve Salt in water.
- On top, middle, bottom of water salty.
- Salt not seen, can't physically separate salt and water you can feel the salt.
- Similarly...

Universe	Salt
- Water	<ul style="list-style-type: none">- Existence Satta- Can't be seen with sense organs.- Can't be physically separated.- Experience existence all the time.

- There is Sun, Moon, Man, Women...
- Pure existence is Atma.
- Salt is Rasa Gana Eva.
- Homogeneous mass of Saltish taste.
- Ayam Atma Prajnana Gana Eva.
- Atma is homogeneous mass of consciousness. Not man, women, sun, moon consciousness.
- It is consciousness, unqualified, unspecified, unparticularised.

Panchadasi :

- World minus Sabda, Sparsha, Rupa, Rasa, Gandha Jnanam = Pure Chaitanyam.
- Shabda minus Shabda Jnanam = Non specific awareness.
- Without inside, outside, Homogenous mass of Consciousness.
- Sajatiya, Vijatiya, Svagata Bheda Rahita Chaitanyam, Satta.
- From this mass of consciousness, everything appears and dissolves, Srishti, Sthithi Laya Karanam.

Chapter 4 – 5 – 14 :

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापी-पिपत् ,
न वा अहमिमं विजानामीति ; स होवाच, न वा अरेऽहं मोहं
ब्रवीमि, अविनाशी वा अरेऽयमात्मानुच्छित्ति-धर्मा ॥ १४ ॥

sā hovāca maitreyī, atraiva mā bhagavānmohāntamāpīpan,
na vā ahamimam vijānāmīti; sa hovāca, na vā are'ham moham
bravīmi, avināśī vā are'yamātmānucchittidharmā ॥ 14 ॥

Maitreyi said, Just here you have led me into the midst of confusion, sir, I do not at all comprehend this. He said, Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear. [IV – V – 14]

- Repetition of Chapter 2 – 4 – 13.
- Atma is without destruction, Avinasi.
- Consciousness does not perish. If property, part or property of matter, it will be subject to Destruction.

Science :

- Consciousness is electrical impulse in Brain.
- When Brain dies, consciousness perishes.
- To study consciousness, it must become object.
- It is Aprameyah – not object, Sarva Pramana Agocharah.

Dead Brain	Live Brain
No Chidabasa	There is Chidabasa

- I am immortal consciousness.

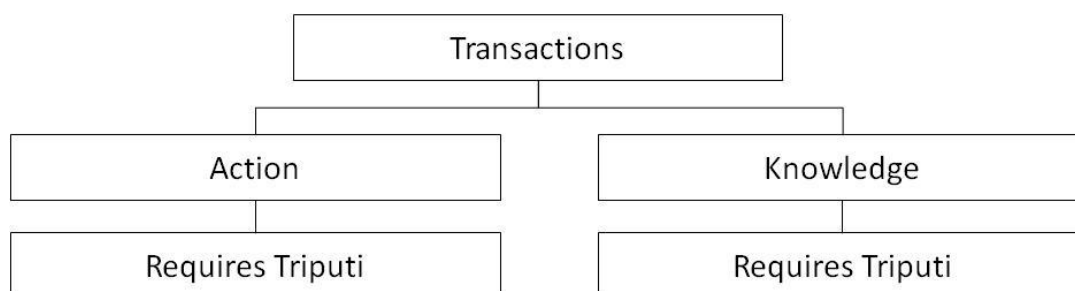
Chapter 4 – 5 – 15 :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवादति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवादेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अग्रह्यो न हि ग्रह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmavā-
bhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt? yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi saṅgata, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

- Same as Chapter 2 – 4 – 14.
- All transactions in Dvaitam.
- No transaction is possible in Advaitam.
- Atma not subject, object of knowledge, self neither subject or object.
- Negation of subject and object is self knowledge.
- Pramatra, Pramana, Prameya Nisheda eva Atma Jnanam.
- Atma nondual, can't be locus of any transaction, Sarva Vyavahara Ateetaha.



- Atma Jnanam only in the form of negation of duality.
- All transactions require duality where as Atma is nondual.

- Addition in this mantra also has occurred in Chapter 3 – 9 – 26, Chapter 4 – 2 – 4 and Chapter 4 – 4 – 22.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ; कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्नु अपानः प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ; उदान इति ; कस्मिन्नु उदानः प्रतिष्ठित इति ; समान इति ; स एष नेति नेत्यात्मा, अग्रहो नहि ग्रह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । पतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषानिह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasmin nu tvam cātmā ca pratiṣṭhitau stha iti. pkasmin nu tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu prāṇaḥ pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti. vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn ūdānaḥ pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā, agrhyaḥ na hi grhyate, aśīryaḥ, na hi śīryate, asaṅgaḥ na hi sajyate, asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya pratyuhyātyakrāmat, tam tvā aupaniṣadam puruṣam pṛcchāmi. tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene śākalyaḥ, tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīny apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतोची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदीचः प्राणाः, ऊर्वा दिगूर्वाः प्राणाः, अवाची दिगवाचः प्राणाः, सर्वा दिशः सर्वे प्राणाः ; स एष नेति नेत्यात्मा ; अग्रहो नहि ग्रह्यते, अशीर्यो नहि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति ; अभयं वै जनकं प्राप्नोतीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्यो यो नो भगवन्नभयं वेदयसे ; नमस्तेऽस्तु ; इमे विदेहाः, अयमहमस्मि ॥ ४ ॥

tasya prācī dik prāñcaḥ prāṇāḥ, dakṣiṇā digdakṣiṇe prāṇāḥ, pratīcī dik pratyañcaḥ prāṇāḥ, udīcī digudāñcaḥ prāṇāḥ, ūrdhvāḥ digūrdhvāḥ prāṇāḥ, avācī digavāñcaḥ prāṇāḥ, sarvā diśaḥ sarve prāṇāḥ; sa eṣa neti netyātmā; agrhyo na hi grhyate, aśīryo nahi śīryate, asaṅgo na hi sajyate, asito na vyathate na riṣyati; abhayaṁ vai janaka prāpto'sīti hovāca yājñavalkyaḥ । sa hovāca janako vaidehaḥ, abhayaṁ tvā gacchatādyājñavalkya yo no bhagavannabhayaṁ vedayase; namaste'stu; ime videhāḥ, ayamahamasmī ॥ 4 ॥

Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as Not this, not this, It is imperceptible, for It is never perceived; undecaying, for it never decays ; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka, said Yajnavalkya. Revered Yajnavalkya, said Emperor Janaka, may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!. [IV – II – 4]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुविधरण एषां लोका-नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विधिविपन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतच्छ स्म वै तत् पूर्वं चिदांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं वरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्गते, असितो न व्यथते, न रिष्यति ; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī sarvasyesānaḥ sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokā-nāmasaṃbhedāya; tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munir-bhavati | etameva pravrajino lokamicchantah pravrajanti | etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmāyante, kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācāryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi saṅgāte, asito na vyathate, na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakara-vamiti, ataḥ kalyāṇamakara-vamiti; ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

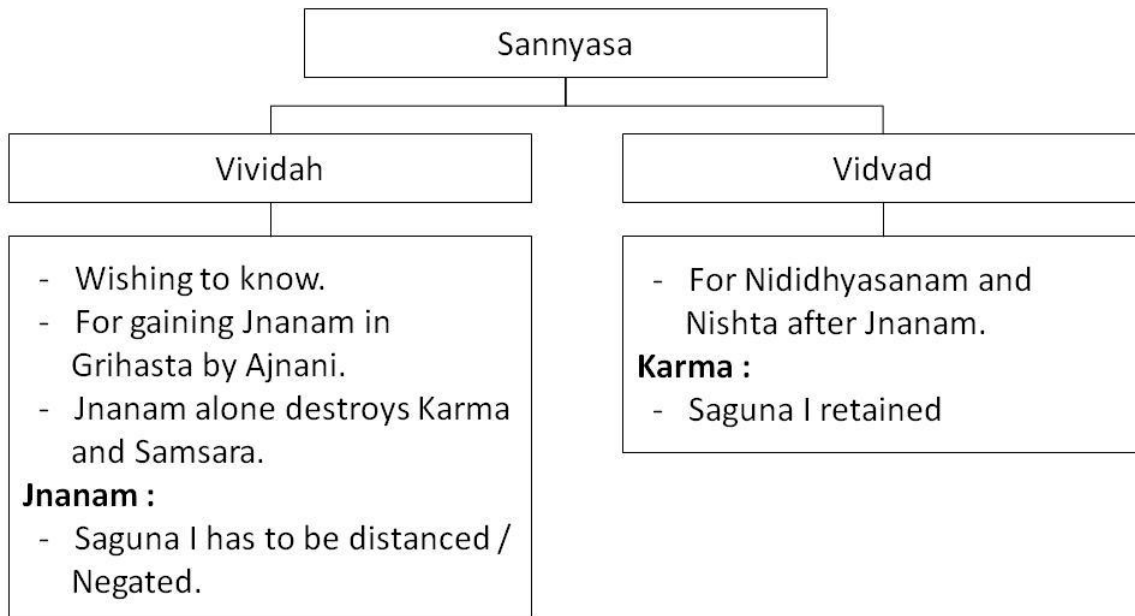
- We will not be able to negate the negator – subject, knower.
- Final negating is the attempt to know Atma.
- It is not blind negation but with the understanding that Atma is not known through a process but is self evident in all processes.
- This is called Nisheda Saksi.
- This knowledge is complete and Amrutatva Sadhanam. No karma is required.
- No separate effort, Sadhana, meditation is required for gaining Moksa.
- Vidvad Sannyasa is taken after becoming a Jnani.
- Sannyasa Bashyam is there in Meitreyi Brahmanam 1 & 2.

Purva Pakshi :

- Veda does not prescribe Sannyasa.
- Veda says do Karma till death (Agni Hotram).

- Some references given of Sannyasa for blind, deaf, or one who has lost legs, who can't do rituals.
- Visvajit yaga – one gives all possessions. No karma possible.

Shankara :



- Saguna I is father I, Rich I, Manager I.... Relative I, qualified I.
- Jnanam consists of disowning Vyavaharika I, Ahamkara I.
- Karma requires owning of Saguna I.
- Jnanam and Karma are contradictory.
- Jnani practices disowning Ahamkara I.

Purva Pakshi :

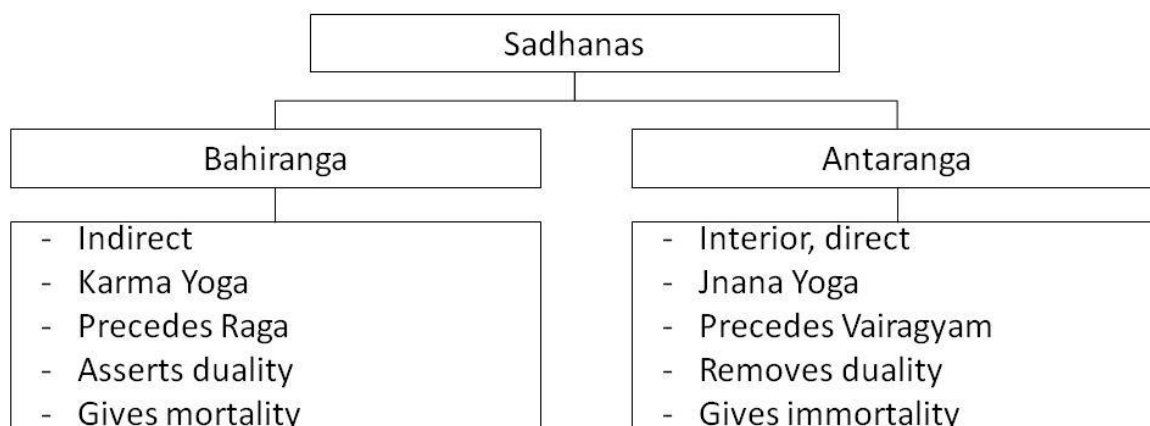
- Karma Khanda becomes invalid, Apramanam in Sannyasa.

Shankara :

- Karma Khanda irrelevant for Jnani.
- Relevant for Ajnanis.
- It does not mean Karma Khanda is falsified.
- Putra Kamesti – Those who do not have children.
- Vristi Kamesti – For Rain.
- All Vidhis in Karma Khanda not relevant for all.
- If Agyanam goes, Kamya Karmas become irrelevant.

Example :

- Match box required to light lamp, once flame comes match box not required to remove.
- When a person has desires, fulfilment of desire alone relevant for him.



- For Jnanam to rise Karma required, for Jnana Phalam, Karma not required.
- For Jnanam to give Moksa, Karma not required.

Sadhanas :

Yama (Antaranga)	Niyama (Bahiranga)
<ul style="list-style-type: none"> - Ahimsa – Non-injury - Sathyam – Truthfulness - Astheyam – Not possessing - Brahmacharyam – Celibacy - Aparigraha – Non-possession. - For Sanyasi Yama is Mukhya Pradhana, Niyama is Amukhya, Gauna, secondary. 	<ul style="list-style-type: none"> - Soucham – Purity - Santoshaha – Contentment - Tapas – Vows and discipline - Svadhyaya – Parayanam - Grihasta Ashrama is Niyama Pradhana. - Yama is secondary

- Sannyasa not a must for gaining Jnanam.
- Primary qualification for Jnanam is Sadhana Shatka Sampatti and Yama (Amanitvam).

Chapter 4 – 6th Brahmanam

Vamsa Brahmanam

- Chapter 2 – 6 and Chapter 4 – 6 – 1 to 3.

अथः वंशः—पौतिमाष्यो गौपवनात्, गौपवनः पौतिमा-प्यात्,
पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्,
कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः
कौशिकाच्च गौतमाच्च, गौतमः ॥ १ ॥

atha vaṃśaḥ—pautimāśyo gaupavanāt, gaupavanaḥ pautimāśyāt,
pautimāśyo gaupavanāt, gaupavanaḥ kauśikāt,
kauśikaḥ kauṇḍinyāt, kauṇḍinyaḥ śaṇḍilyāt, śaṇḍilyaḥ
kauśikācca gautamācca, gautamaḥ || 1 ||

Now the line of teachers : Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama.. [IV – VI – 1]

आग्निवेश्यात्, आग्निवेश्यो गार्ग्यात्, गार्ग्यो गार्ग्यात्,
गार्ग्यो गौतमात्, गौतमः सैतवात्, सैतवः पाराशर्यायणात्,
पाराशर्यायणो गार्ग्यायणात्, गार्ग्यायण उद्दालकायनात्,
उद्दालकायनो जाबालायनात्, जाबालायनो माध्यन्दिनायनात्,
माध्यन्दिनायनः सौकरायणात्, सौकरायणः काषायणात्,
काषायणः सायकायनात्, सायकायनः कौशिकायनेः,
कौशिकायनिः ॥ २ ॥

āgniveśyāt, āgniveśyo gārgyāt, gārgyo gārgyāt,
gārgyo gautamāt, gautamaḥ saitavāt, saitavaḥ pārāśaryāyaṇāt,
pārāśaryāyaṇo gārgyāyaṇāt, gārgyāyaṇa uddālakāyaṇāt,
uddālakāyano jābālāyaṇāt, jābālāyano mādhyaṇḍināyaṇāt,
mādhyaṇḍināyaṇaḥ saukarāyaṇāt, saukarāyaṇaḥ kāṣāyaṇāt,
kāṣāyaṇaḥ sāyakaṇāt, sāyakaṇaḥ kauśikāyaṇeḥ,
kauśikāyaṇiḥ || 2 ||

From Agnivesya. Agnivesya from Gargya. Gargya from another Gargya. This Gargya from another Gautama. This Gautama from Saitava. Saitava from Parasaryayana. Parasaryayana from Gargyayana. Gargyayana from Uddalakayana. Uddalakayana from Jabalayana. Jabalayana from Madhyandinayana. Madhyandinayana from Saukarayana. Saukarayana from Kasayana. Kasayana from Sayakayana. Sayakayana from Kausikayani. Kausikayani... [IV – VI – 2]

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पारा- शर्यायणः
पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च
यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणि- रौपजन्धनेः,
औपजन्धनिरासुरैः, आसुरिर्भारद्वाजात्, भार-द्वाज आत्रेयात्,
आत्रेयो माण्डेः, माण्डिगौतमात्, गौतमो गौतमात्,
गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः
कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमार-हारितात्,
कुमारहारितो गालवात्, गालवो चिदर्भो-कौण्डिन्यात्,
चिदर्भो-कौण्डिन्यो वत्सनपातो बभ्रवात्, वत्सनपाद्बभ्रवः
पथः सौभरात्, पन्थाः सौभरोऽया-स्याद्दङ्गिरसात्,
अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो
विश्वरूपत्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्वि-भ्याम्,
अश्विनौ दधिच आथर्वणात्, दध्यङ्गाथर्वणोऽथ-र्वणो दैवात्,
अथर्वा दैवो मृत्योः प्राच्वंसनात्, मृत्युः प्राच्वं-सनः प्राच्वंसनात्,
प्राच्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टे, व्यष्टिः
सनारोः, सनारः सनातनात्, सनातनः सनगात्, सनगः
परमेष्ठिनः, परमेष्ठी ब्रह्मणः ; ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥ ३ ॥

ghṛtakauśikāt, ghṛtakauśikaḥ pārāśaryāyaṇāt, pārāśaryāyaṇaḥ
pārāśaryāt, pārāśaryo jātūkarnyāt, jātūkarnya āsuraṇācca
yāskācca, āsuraṇāstraivaṇeḥ, traivaṇīraupajandhaneḥ,
aupajandhanirāsuraḥ, āsurirbhāradvājāt, bhāradvāja ātreyaḥ,
ātreyo māṇḍeḥ, māṇḍigautamāt, gautamo gautamāt,
gautamo vātsyāt, vātsyaḥ śaṇḍilyāt, śaṇḍilyaḥ
kaisoryātkāpyāt, kaisoryaḥ kāpyaḥ kumārāharitāt,
kumārāharito gālavāt, gālavo vidarbhikaundinyāt,
vidarbhikaundinyo vatsanapāto bābhraḥvāt, vatsanapādbābhraḥ
pathaḥ saubharāt, panthāḥ saubharaḥ yasyādāṅgirasāt,
ayasya āṅgiraśa ābhūteśtvāṣṭrāt, ābhūtiśtvāṣṭro
viśvarūpāt tvāṣṭrāt, viśvarūpastvāṣṭro'śvibhyām,
aśvinau dadhica ātharvaṇāt, dadhyaṇātharvaṇo'tharvaṇo daivāt,
atharvā daivo mṛtyoḥ prādhvamsanāt, mṛtyuḥ prādhvamsanaḥ pradhvamsanāt,
pradhvamsana ekarṣeḥ, ekarṣirvipracitṭeḥ, vipracittirvyāṣṭe, vyāṣṭiḥ
sanāroḥ, sanāruḥ sanātanaḥ, sanātanaḥ sanagāt, sanagaḥ
parameṣṭhināḥ, parameṣṭhī brahmaṇo, brahma svayambhu, brahmaṇe namaḥ || 3 ||

From Ghrtakausika. Ghrtakausika from Parasaryayana. Parasaryayana from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. Kaisorya Kapya from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhikaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the two Asvins. The Asvins from Dadhyac Atharvana. He from Atharvan Daiva. He from Mṛtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasti. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). Paramesthin from Brahman (Hiranyagarbha). Brahman is self-born. Salutation to Brahman! [IV – VI – 3]